

A CONTENT ANALYSIS OF NON-FICTION BOOKS FOR YOUNG PEOPLE  
WHICH DEPICT THE RELIGIONS OF THE WORLD

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## CHAPTER I

### INTRODUCTION

Since the beginning of time man has been constantly striving to give reason and meaning to his life through worship of something or someone whose power is both feared and revered.<sup>1</sup> All races of men, regardless of their color, creed or condition, maintain their strength in their spirituality. It is believed that the dynamic power of religion far exceeds any other earthly force in its ability to release the bounteous energy in man. It is the realization of the potentialities of this great force for good or evil that makes an awareness of world religion important.<sup>2</sup>

In the education of American youth religion has too often been neglected.<sup>3</sup> However, in recent years people are turning more and more to religion to find the answers to the perplexities of world conditions. And with this, religious educators, parents, teachers, and leaders are seeking new and better ways of building in young people a sustaining faith that can bear them through these difficult days and even later life.<sup>4</sup>

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<sup>1</sup>Dorothy Barclay, "Place of Religion In Young Lives," New York Times Magazine (October 25, 1953), 54.

<sup>2</sup>Henry James Forman and Roland Gammon, Truth Is One (New York: Harper & Brothers, 1954), pp. 6-7.

<sup>3</sup>Jessie Orton Jones, "Books, Children and Religion," The Horn Book Magazine, XXX (February, 1954), 17-24.

<sup>4</sup>Barclay, loc. cit.

Religion is a living element in today's culture and present-day man realizes, even more clearly than bygone generations, that there is beneath the superficial diversity of all religions an essential unity. The present times demand not only a sympathetic understanding of others but also a true evaluation of self.

It is the opinion of many that the young as well as the old should be made aware of the oneness of God. They should be taught, through books, a truth that is of utmost importance to us today; that is, that the great religions of the world are not contradictory or antagonistic in themselves-- only man makes them so.<sup>1</sup> It is also felt that youth should further be made to realize, as their elders are coming to do, that race, climate, and geography, among other things, affect the fine details of any religion, but in essentials the great religions coincide.<sup>2</sup> "We may have different visions of the same truth, but the truth is one."<sup>3</sup>

The world is slowly awakening to the reality of this manifest unity. The youth of today, who will be the adults of tomorrow, will be in a better position to appreciate the differences in men, in the fine details of their religions, if they are made aware of these things in early life. There is a need for a knowledge not only of one's own religion and its background and present status, but the religions of others as well. It is through literature, as set forth by the authors of our times and those of yesterday, that these unifying facts may be revealed to young people.

#### Purpose and Scope

Studies on the religious education of young people, concerning faiths

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<sup>1</sup>Forman and Gammon, loc. cit.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

different from their own, are limited. The literature reveals that little has been done to cultivate a knowledge and appreciation of world religions for youth. Therefore, the purposes of this study were: (1) to set forth, in brief, synopses of the great religions of the world; and (2) to analyze a selected group of books for young people which present factual information about world religions.

The books selected for analysis were confined to works of non-fiction recommended for young people because of their readability. The term young people was used here to mean those individuals ranging in age from 12 to 17 years.

### Methodology

Sources<sup>1</sup> for securing factual information on the religions of the world were consulted and a brief description written on each of the following great religions: Buddhism; Christianity, Protestant, Catholic and Greek Orthodox; Confucianism; Hinduism; Islam and Judaism.

The following bibliographies were consulted for securing titles of books for young people to be considered in the analysis:

A Basic Book collection for Junior High Schools<sup>2</sup>

A Basic Book Collection for Senior High Schools<sup>3</sup>

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<sup>1</sup> Charles Samuel Braden, The World's Religions, (New York: Abingdon Press, 1954); Joseph Gaer, How the Great Religions Began, (New York: Dodd, Mead & Co., 1956); Henry J. Forman and Roland Gammon, Truth Is One, (New York: Harper & Brothers, 1954); Charles F. Potter, The Faiths Men Live By, (New York: Prentice Hall, Inc., 1954); Ruth Smith (ed.), The Tree of Life, (New York: The Viking Press, 1942); Edmond D. Soper, The Religions of Mankind, (ed. rev., New York: Abingdon Cokesbury Press, 1951); The World's Religions (New York: Time Incorporated, 1957).

<sup>2</sup> American Library Association, A Basic Book Collection for Junior High Schools, (Chicago: American Library Association, 1956).

<sup>3</sup> American Library Association, A Basic Book Collection for Senior High Schools, (Chicago: American Library Association, 1957).

The Booklist and Subscription Books Bulletin<sup>1</sup>

Catalog of the Best Books for Children<sup>2</sup>

Children's Catalog<sup>3</sup>

Current Books, Junior Booklist of the Secondary Education Board<sup>4</sup>

Current Books, Senior Booklist of the Secondary Education Board<sup>5</sup>

The Horn Book Magazine<sup>6</sup>

Standard Catalog for High School Libraries<sup>7</sup>

Of the 29 titles secured from these sources six were selected, primarily on the basis of availability. This group of books was composed of three books on comparative religion which included This Believing World by Lewis Browne, Men Seeking God by Christopher Mayhew and World Religions by Benson Y. Landis. Three of the six books were limited to a treatment of a single religious philosophy and included Basic Judaism by Milton Steinberg, Mohammedanism by H. A. R. Gibb and the Religion of the Hindus by Kenneth W. Morgan.

In order to have some guiding principles for the analysis of the selected books, two checklists were devised: one for those books

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<sup>1</sup>American Library Association, The Booklist and Subscription Books Bulletin, (Chicago: American Library Association, 1956-1957).

<sup>2</sup>Catalog of the Best Books for Children, (Hillside, New Jersey: The Baker and Taylor Company, 1956).

<sup>3</sup>Marion L. McConnell and Dorothy Herbert West, (comps.), Children's Catalog, (New York: H. W. Wilson Company, 1956)

<sup>4</sup>Ester Osgood, (ed.), Current Books, Junior Booklist of the Secondary Education Board, (Milton, Mass.: Secondary Education Board, 1957).

<sup>5</sup>Ester Osgood, (ed.), Current Books, Senior Booklist of the Secondary Education Board, Milton, Mass.: Secondary Education Board, 1957).

<sup>6</sup>Jennie D. Lindquise, (ed.), The Horn Book Magazine, (Boston: The Horn Book Inc., 1956-1957).

<sup>7</sup>Dorothy Herbert West, (comp.), Standard Catalog for High School Libraries, (New York: H. W. Wilson Company, 1952).

treating a single religion and one for those treating two or more religions. These checklists were designed to include those characteristics which might be considered common to all religions. Through this method it was possible to determine whether or not each book presented, in discussion, those items which would serve to enlighten readers on the religion or religions treated therein.

Both checklists included the following items:

1. History of the religion
  - a. Founder
  - b. Spread and development
2. Religious Philosophy
  - a. Belief in Supreme Being
    1. Belief in one
    2. Belief in many
  - b. Life after death
  - c. Punishment for sin
  - d. Reward for goodness
  - e. Other beliefs
3. Social Philosophy
  - a. Equality of men
  - b. Caste system
4. Ceremonies and observances
  - a. Asceticism
  - b. Pilgrimages
  - c. Prayer
  - d. Holy day observances
  - e. Veneration of relics or idols
  - f. Others
5. Personalities, Prophets, and Leaders
6. Sacred scriptures, Books, and literature

The first category, history, was included on the checklist because it was felt that knowledge of the founding, the spread and development of any religion is essential to an appreciation of it.

The second category, that of religious philosophy, was designed to include those things that compose some of the primary beliefs and ideas of all religions. Included here is the belief in a single God or multiple supreme beings. Secondly, the belief in a life after death, which in some religions means a life in a peaceful heaven as a reward for a good earthly life, and in other religions means life in another form, which may be an animal or human in nature. The third and fourth divisions--punishment for sin and reward for goodness--represent those ideas which explain to some and support for others their whole religious practices because these two items give reason and meaning to the actions of men--both good and bad.

The third major category is that of social philosophy. Here the presentation of each book was checked as to the effects the religion had on the society in which the religion is predominantly practiced, due to its social beliefs and practices. In some religions this belief represents the equality of all men, while in others it represents a belief in castes and varying social levels.

The broad heading for the fourth category, ceremonies, was designed to include those religious rituals, acts or activities which are common to many religions and the extent to which they are practiced or adhered to by the followers of the various faiths. Included here is the division of asceticism which includes fasting, the inflicting of self-wounds upon the body, and other forms of self-denial. Some religions are characterized by all of these practices, while others do not advocate asceticism in any form. Secondly, in this category, is the practice of pilgrimages to holy cities, mountains, shrines, and other sacred places. Many religions are characterized by this practice of journeys annually or once in a life time to some holy place. Thirdly,

the treatment of the division of prayer in each volume was noted in this category. Here it was found that the act of prayer is not practiced by some faiths while in others it is a matter of utmost importance and receives grave attention. The fourth division in this category, that of holy day observances, includes any discussion or presentation of the special practices and observances which accompany the holy day. Different days of the week are observed by different faiths and in varying degrees of frequency. In some religions there are no such observances or holy days. The final division in the category of ceremonies was that of the veneration of relics or idols. This included the exaltation of saints and/or their personal possessions; statues of idols of various kinds which represent different powers, and many other similar rites.

The fifth category of personalities, prophets and leaders was considered most important. It was felt that any discussion of such persons would also shed much light on the religion itself. Included here were those persons who, in the history of the religion, have been outstanding followers of the faith and have made definite contributions to it.

The sixth and final category, sacred scriptures, books, and literature, was designed to check the extent of discussion given over to the basic religious literature of each faith. In each religion there exists some form of written body of materials which govern that faith and serve as its guide. Therefore, it was felt that an elaboration on this category would be of great value in contributing to a further understanding of the religion.

A list of the foregoing items was made for each book to be analyzed and included in it were the following items: author's name, title of

the book, imprint information (place, publisher and date), and suggested age and/or grade level for which the title was recommended. Columns were added to the right of the checklist items so that as each category was discovered in the process of reading the selected books it could be indicated by a check mark. These columns were headed as follows: "omitted," "included," and "discussed in detail." By this method the researcher was able to indicate, by placing a mark in the proper column, not only whether the category was discussed in the book, but the extent to which it was treated.

By use of the checklist, an analysis was made of (1) the treatment of each category in each book and (2) the treatment of the various categories in the books of comparative religion as compared with the treatment of these same categories in the books dealing with a single religion.



CHAPTER II  
SYNOPSIS OF THE WORLD RELIGIONS

Buddhism

Buddhism must be considered, in terms of number of adherents, as the greatest religion the earth has ever known. The followers of the Buddhist faith, including all types and sects of Buddhism, are estimated as high as 520,000,000 as compared with 500,000,000 for all branches and sects of Christianity, its nearest rival. If all the followers from its beginning were to be included the number would be exceedingly great, as Buddhism had over five and a half centuries head start over Christianity.<sup>1</sup> Founded in the sixth century B. C. in India, this religion is now practiced in China, Japan, Ceylon, Thailand, Burma, Indo-China, Korea, and Mongolia. Today there are extremely few followers of the religion in India, the birth place of Buddhism. In the United States, however, the religion claims a following of about 165,000 Buddhists. The Buddhist followers are divided into two sects, Hanayana and Mahayana, which might be compared to the Orthodox and Reform branches of other religions?

This religion is quite unlike some other great religions in that it preaches a system of human conduct based primarily on rationality

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<sup>1</sup>Charles F. Potter, The Faiths Men Live By, (New York: Prentice Hall, Inc., 1954), p. 60.

<sup>2</sup>Joseph Gaer, How the Great Religions Began, (New York: Dodd, Mead & Co., 1956), p. 16

and relying very little on the supernatural.<sup>1</sup> Buddhism is a religion in which no god is needed, so worship is useless and prayer an empty form.<sup>2</sup> There is no record of the Buddha's ever praying or even teaching his disciples to pray. The nearest thing to prayer in the Buddhist faith is the statement called the Refuge or the Buddhist Trinity which must be made by a convert:

I take refuge in the Buddha;  
I take refuge in the Doctrine;  
I take refuge in the Brotherhood.<sup>3</sup>

It should be noted that what the Buddha preached was really salvation by psychology. He was the first prophet, so far as we know, to proclaim that inner peace comes to man by the control of his own mind rather than from outside gods.<sup>4</sup> His whole solution to the perplexing question as to the causes of human suffering comes through the simple realization that if suffering is due to unfulfilled desire, the way to peace is to stop desiring. The core of his teachings is that right thinking will bring peace of mind.<sup>5</sup>

Gautama Siddhartha, The Buddha or Enlightened One, was the founder of the Buddhist religion. He was born near the town of Kapilavastu in what is now Nepal, near the border of India in about 563 B. C.<sup>6</sup> There are many miraculous stories concerning his birth and the prophecy of his becoming "a Buddha, a remover of the veil of ignorance from the

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<sup>1</sup>The World's Great Religions, (New York: Time, Incorporated, 1957), p. 41.

<sup>2</sup>Edmund D. Soper, The Religions of Mankind, (3d ed. rev., New York: Abingdon Cokesbury Press, 1951), p. 114.

<sup>3</sup>Potter, loc. cit., p. 48.

<sup>4</sup>Ibid., p. 56.

<sup>5</sup>Ibid., pp. 47-48.

<sup>6</sup>The World's Great Religions, loc. cit., p. 41.

world". Today, all over the world, wherever even a dozen Buddhists may live, the birthday of the Buddha, Queen Maya's son, is celebrated early in the month of May. At this time there are great festivals in surroundings beautifully adorned with many colors of blossoms, for he was born among the flowers in a pleasure grove.<sup>1</sup>

Gautama was born a prince and heir to a rajah's throne. Although his father's kingdom was small, he lived in great luxury shielded from the unpleasant aspects of life. We are told that he lived a sheltered life for many years, taking in this time a wife who bore him a son. At the age of 30, having pondered over the problem of human suffering, he left the comfort of his palaces and went out into the world in search of true wisdom. Leaving behind his wife and new-born son he ventured out as a begger, barren of any earthly possessions save his robes and a begging bowl.<sup>2</sup> The night he left home is known as the "Night of the Great Renunciation."<sup>3</sup>

The Buddha continued his search for six long years subjecting himself to self-torture by fasting and other forms of asceticism. After conditioning his body to consuming only three peas a day, he wrote:

When I touched my belly, I could feel my backbone. My ribs stuck out like the rafters of an old shed. When I sat in the sand I made a mark like a camel's footprint.<sup>4</sup>

Gautama also sought his "truth" through salvation by sacrifice for sin, only to depart from the temples of the priests with this

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<sup>1</sup>Potter, loc. cit., pp. 49-50.

<sup>2</sup>Henry James Forman and Roland Gammon, Truth Is One (New York: Harper & Brothers, 1954), pp. 34-39.

<sup>3</sup>Gaer, loc. cit., p. 36.

<sup>4</sup>Potter, loc. cit., pp. 54-46.

thought:

How can a new evil atone for an old one? Can the killing of an innocent animal erase the sin of a man? That would be religion at the expense of moral conduct.<sup>1</sup>

Finding no satisfaction in the teachings of the priest, self-torture or sacrifice, Gautama struck upon the idea, after days of meditation under a bo-tree, "The Tree of Wisdom", that since pain is caused by desire, the way to peace is to stop desiring.<sup>2</sup> This is often referred to as "The Great Illumination" which Buddha formulated, for teaching purposes, into the Four Noble Truths and the Eightfold Path. These interlock because the Fourth Noble Truths are the Eightfold Path. These truths are:

- 1) Suffering is universal.
- 2) The cause of suffering is craving, or selfish desire.
- 3) The cure for suffering is the elimination of craving.
- 4) The way to achieve the elimination of craving is to follow the Middle Way, the technique of which is described in the Noble Eightfold Path.<sup>3</sup>

The Noble Eightfold Path consists of:

- 1) Right knowledge.
- 2) Right intention.
- 3) Right speech.
- 4) Right conduct.
- 5) Right means of livelihood.
- 6) Right effort.
- 7) Right mindfulness.
- 8) Right concentration.<sup>4</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>The World's Great Religions, loc. cit., p. 44.

<sup>4</sup>Ibid.

Buddha put his teachings into simple and easy-to remember forms. In addition to the Four Noble Truths and the Eightfold Noble Path he taught that there are four Intoxications and Five Hindrances which prevent virtue. The Four Intoxications are caused by: 1) Sensuality; 2) Pride of life; 3) Ignorance; and 4) Speculation or idle wondering. Any one of these would produce in time a sort of mental haze similar to intoxication. The Five Hindrances are: 1) Fleshliness; 2) Crankiness; 3) Laziness; 4) Worry; and 5) Hesitation. The five latter hindrances are not considered sins in the western world but there is no doubt that Buddha was right in calling them "hindrances to the good life."<sup>1</sup>

As in the Christian religion there are 10 great commandments of Buddha; however, these differ greatly in their interpretation from those of Christianity and Judaism. They make no reference whatever to God or the Sabbath; the duties of man to man are much stricter. These commandments are:

- 1) Thou shalt not take life.
- 2) Thou shalt not take what is not given.
- 3) Thou shalt not be unchaste.
- 4) Thou shalt not drink intoxicating liquors.
- 5) Thou shalt not lie.

The first five commandments are for all Buddhists, laymen or monks, but the following five are rather interesting ones for the monks alone:

- 6) Thou shalt not be intemperate in eating and not eat after noon.
- 7) Thou shalt not engage in nor witness dancing, singing or plays.

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<sup>1</sup>Potter, loc. cit., pp. 57-59.

- 8) Thou shalt not use garlands, perfumes, or ornaments.
- 9) Thou shalt not use high or luxurious beds.
- 10) Thou shalt not accept gifts of gold or silver.<sup>1</sup>

One of the fascinating things about the Buddhists is their belief in samsara, which means the stream of existences in the ocean of births and deaths, and which is often translated transmigration of souls or reincarnation. They believe that after death one is reborn over and over again assuming another life which may at times be sub-human. This rebirth takes place continuously until Nirvana is attained. Nirvana does not mean, as it has often been mistaken to mean in the West, that the soul is annihilated or wiped out completely. It means rather that:

The human spirit itself is neither extinguished, nor is it absorbed into the universal spirit as a drop of water is merged into the ocean, vanishing as an individual entity. It is merely freed from the limitations of earthly attachments and personality, and then it enjoys transcendental bliss.<sup>2</sup>

Buddhism is not characterized by elaborate ceremonies of conversion nor does it have an overall authority or pope. This religion generally does not concern itself with the affairs of the world and demands no adherence to legalistic requirements as does Orthodox Judaism, and no act of submission as does Islam.<sup>3</sup> The teachings of this great religion are contained in the Tripitaka-The Three Baskets of Wisdom. These have come down to us in the Pali language, for no record of the Buddha's teachings were committed to writing for over 200 years. The Tripitaka contain the rules which the Brothers and Sisters observe, the truths

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>The World's Great Religions, loc. cit., p. 44.

which are to be taught, and the psychological system on which the religion is based.<sup>1</sup> The many books in the Tripitaka are so great in number that a mere listing of them would take up many pages.

The Buddha, who died at the age of 80, left to the world a truly great religion. One will find Buddhists everywhere in the world for to become a follower one need only to practice the teachings of the faith. The Buddhist religion, though it started out as a national religion, has continued to attract followers with each passing generation, for all are free to accept and practice its first law of life: "From good must come good, and from evil must come evil."<sup>2</sup>

### Christianity

Of all the great religions of the world Christianity is second only to Buddhism in numbers of followers and is the most widely spread religion of them all.<sup>3</sup> It is the religion which derives its historical beginning from Jesus of Nazareth and welcomes all who acknowledge Him and try to follow His example.<sup>4</sup> More than any other religion, Christianity places great emphasis upon the fatherhood of God and the brotherhood of man. For almost 2,000 years Christians have anchored their beliefs on two forceful convictions: that Jesus Christ is the Son of God, and that God sent Christ to earth to live and suffer as humans, die for mankind's redemption and gloriously rise again.<sup>5</sup>

Christianity has its greatest following in the United States, which claims nearly 100 million Christians. Numbered among these are a great

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<sup>1</sup>Soper, loc. cit., p. 143.

<sup>2</sup>Gaer, loc. cit., p. 41.

<sup>3</sup>The World's Great Religions, loc. cit., p. 194.

<sup>4</sup>Ibid., p. 165.

<sup>5</sup>Ibid., p. 166.

many varying sects and denominations; however, all Christians acknowledge one God, declare their loyalty to one risen Lord, and find in one cross the symbol of their faith.<sup>1</sup> To the millions of followers scattered around the universe Jesus is not just the founder of Christianity but the essence of it. More than any other great faith this one places emphasis on having its Lord ever present personally in the "here and now."<sup>2</sup>

In spite of the many differences within the Christian faith there are some things which are basic and fundamental to all Christians. All of the denominations hold the Bible as a guide to religious truth. They further generally acknowledge and accept the Trinity and the Virgin Birth of Christ. Christian churches practice the sacraments of baptism and communion with varying degrees of difference in maturation before baptism and frequency of communion. Finally, all Christians, regardless of their church preference, generally believe in the salvation of the soul and a life after death.

In the finer details of the Christian religion there are many varying degrees of difference on many points; however, the following creed is generally accepted by all Christians with only slight variations in wording:

I believe in God the Father Almighty,  
Maker of heaven and earth; And in  
Jesus Christ His only Son our Lord;

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<sup>1</sup>Ibid., p. 194.

<sup>2</sup>Ibid., p. 165.



Who was conceived by the Holy Ghost,  
born of the Virgin Mary; Suffered  
under Pontius Pilate, was crucified,  
dead, and buried; He descended into  
hell; the third day He ascended into  
heaven, and sitteth on the right hand  
of God the Father Almighty; from  
thence He shall come to judge the  
quick and the dead.

I believe in the Holy Ghost: the holy  
Catholic Church; the communion of  
saints: the forgiveness of sin: the  
resurrection of the body: and the life  
everlasting.

Amen.<sup>1</sup>

The Christian faith, founded 30 A.D., stems primarily from Judaism. Its founder, Jesus of Nazareth, was born in the little town of Bethlehem. As of other great leaders and founders of various faiths there are many stories about his birth and early life. However, it is generally believed that he was born of the Virgin Mary and lived a normal childhood in the house of his father, Joseph. Little is known about his early life except that at the age of 12 a great change took place in his life. This change came during the yearly pilgrimage to Jerusalem to observe the Passover Feast. After this, nothing is really known of his life except that he worked at the trade of his father--carpentry.<sup>2</sup>

The next we learn of Jesus is when He was a man of 30 years. It was then that He started his marvelous three year career of preaching and teaching. The essence of his teachings was love. He charged that men should love even their enemies, however difficult that may appear, and He set up love as the keystone of his entire structure.<sup>3</sup>

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<sup>1</sup>Ibid., p. 165.

<sup>2</sup>Forman and Gammon, loc. cit., p. 165

<sup>3</sup>Ibid., pp. 168-174.

During the last three years of his life Christ went about the land of His birth, preaching, teaching and healing. He did not mingle with the rich people or people of distinction but with the common people. He taught the people in parables using the simple language which they could understand. It is written that He raised the dead, gave sight to the blind, made the lame walk and fed thousands with food for only a few.<sup>1</sup> As time passed and the number of his followers became so great, the scribes and high priests became alarmed because the people were turning from the old religion to follow this new teacher. As a result of their fear, they began to plot against Jesus. The Pharisees, who were the religious leaders of the day, charged Him with treason and blasphemy in their attempt to have Him destroyed. Jesus overcame their charges with his words of wisdom only to be betrayed by one of his chosen disciples.<sup>2</sup>

Jesus was crucified on "Golgotha, the Hill of the Skull", between two thieves. His was a death of shame and agony. His friends placed his lifeless body in an unused tomb and left Him to rest in peace. Upon returning to the tomb, they found it empty-Jesus was gone. This marked one of the most important events in the Christian religion.<sup>3</sup> Today, in the Christian church, the Easter celebration is the most elaborate of all the church festivals and is most important to the followers of the faith because it commemorates the central fact of the Christian religion.<sup>4</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Gaer, loc. cit., pp. 309-15.

<sup>3</sup>Forman and Gammon, loc. cit., pp. 180-82.

<sup>4</sup>Potter, loc. cit., pp. 110-11.

Christians accept as their sacred scripture both the Old and New Testaments. The Old Testament, with the exception of a few differences, is the same as the Hebrew Scriptures of the religion of Judaism. The New Testament consists of the Story of Jesus as told in the four Gospels, the formation of the church as told in the Acts and the Epistles, and Revelation, the last book of prophecy.

Christians are divided into the Greek Orthodox, the Roman Catholic and the Protestant sects. Within the Protestant sect there are some 250 denominations.<sup>1</sup> The great division within the Christian faith is offset only by the unification of belief in one God. This faith is a compilation of many religions and contains, within itself, all the varieties of religious experiences that can be found outside it.

Protestant.--This sect of Christianity is composed of over 200 denominations. Within these various groups many of their practices differ and many of their ideas conflict. Some are so different that it seems almost impossible that they should be of the same sect of Christian followers. However, others are so much alike that little reason can be given for their not uniting and becoming one church.<sup>2</sup>

Protestantism, which is the name applied to almost all denominations that are not Roman Catholic or Greek Orthodox, was officially applied in 1783 when the Anglicans in the United States called themselves the Protestant Episcopal Church. Before then, however, with the beginning of the Reformation, Protestantism came into being.<sup>3</sup>

It was after the break between the churches of the East and West

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<sup>1</sup>Ibid.

<sup>2</sup>Gaer, loc. cit., pp. 377-96.

<sup>3</sup>Ibid.

that the Protestant Sect developed. Its development might be attributed to Martin Luther for his churches, which were organized from small groups that broke away from the Roman Catholic Church, were called Protestant Churches. During the 16th century the center of Christianity, the Church of Rome, was imposing taxes known as Indulgences. This, to Luther, was unholy and in his expression of his strong belief in its unholiness he struck at the church questioning its right to make people pay for their sins.<sup>1</sup>

At this time in history the Pope, the head of the Roman Catholic Church, made all laws and his decision determined what would or would not become law. The Christian faith was forced upon people who did not wish to believe and many who dared defy the holy church and the orders of the Pope were put to death or tortured unmercifully. Luther considered this too unholy and in his expression of his strong belief stated: "No man can command or ought to command, or by force compel any man's belief."<sup>2</sup>

These things turned Martin Luther against the Roman Church and he began writing articles, pamphlets and books about the un-Christian practices of the Pope. Those who believed that his ideas were sound pulled away from the church and formed their own smaller organizations; thus, we had the beginnings of Protestantism.<sup>3</sup>

Since then Protestant sects have been forming wherever people had differing opinions in some of their beliefs and practices. Today, of

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

the more than 500,000,000 Christians in the world, 202,000,000 are Protestants. The United States, which claims about two-thirds of all Christians, has practically every denomination of Protestantism represented. The three largest denominations are Baptists (over 18 million members); Methodists (over 11.5 million members); and Lutherans (nearly 7 million members).<sup>1</sup>

Catholic.-- The Roman Catholic Church derives its basis from Jesus Christ. The great division between Catholics and Protestants came not in their belief in the true and living God but in the authority of the church and its rituals. Many of the Catholic practices are not accepted by Protestants. For example, Catholics give great attention to the veneration of relics of the saints which may be seen through the practice of perserving the bones, clothing, and other personal objects of a saint. The forearm and right hand of St. Francis Xavier, for example, have been preserved since his death in the 16th century. Catholics proclaim that this is not a custom of idolatry for the relics are not worshiped and that the highest type of worship is reserved for God.<sup>2</sup>

Another practice of Catholic Christians is the making of the sign of the cross, or blessing oneself. This sign is made upon entering the church by dipping the finger tips and thumb of the right hand into the "holy water." This is also done many times throughout the day, before and after sleeping, prayer, and when tempted or in danger. Making the sign, which is done by touching first the forehead, then the breast and then the left and right shoulders, is considered a symbol of confession of faith in Christ crucified and a prayer for his blessing.

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<sup>1</sup>Ibid.

<sup>2</sup>Potter, loc. cit., pp. 116-17.

Many historians have written that, for centuries during the early and medieval church, the sign of the cross was believed to be a "seal" against witches, demons and disease.<sup>1</sup>

Catholic and Protestant Christians are further divided on the use of the rosary which appears to non-Catholics as but a string of beads with little meaning. While fingering the rosary Catholics meditate upon the 15 "mysteries" which were events in the life of Christ and the Virgin Mary. The rosary is divided so as to represent each mystery. These mysteries set forth the basic teachings of the Catholic church when properly understood. When the rosary is frequently used it is believed that it helps Catholics to become well versed in their faith through proper meditation on the mysteries.<sup>2</sup>

These mysteries, taken in groups of five as the beads are divided, are:

- I The Five Joyful Mysteries
  - A) The annunciation of the angel Gabriel to Mary
  - B) The visitation of Mary to Elizabeth
  - C) The birth of Jesus
  - D) The presentation of Jesus in the temple and
  - E) The finding of Jesus talking with the doctors in the temple
- II The Five Sorrowful Mysteries
  - A) The agony in the garden
  - B) The scourging
  - C) The crowning with thorns
  - D) Jesus carrying His cross, and
  - E) The crucifixion
- III The Five Glorious Mysteries
  - A) The resurrection
  - B) The assension
  - C) The descent of the Holy Ghost at Pentecost
  - D) The assumption of Mary, and
  - E) The crowning of Mary.<sup>3</sup>

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<sup>1</sup>Ibid., pp. 120-21.

<sup>2</sup>Ibid., pp. 121-23.

<sup>3</sup>Ibid.

Of the other matters of difference between Catholics and Protestants the following are the most pronounced: (a) the act of confession; (b) the belief that the Catholic church is the only true church; (c) the acts of fasting and abstinence; (d) the unquestionable authority of the church and its officials; and (e) the performance of various ceremonies of High and Low mass. In addition to these, the two sects interpret the teachings of the New Testament quite differently.<sup>1</sup>

Greek Orthodox.-- In 312 A. D. Constantine, Emperor of Rome, made Christianity the State Religion. This, however, did very little toward making the people of the East like those of the West; their cultural, political and religious life differed greatly. These differences eventually caused ecclesiastical disputes that separated the Christians of the East from those of the West.

At this time the Christian Church was ruled by five Popes, the most important of these were the Pope of Rome in the West and the Pope of Constantinople in the East. From the very beginning these two Popes were not at peace with each other. Constantinople became the seat of the Great Roman Empire and the Emperor looked upon the Capitol City as also the seat of the church and the place of highest authority. Christians everywhere, however, thought of Rome as holy ground because Paul and Peter had died there as martyrs; hence, the Pope of Rome considered himself the highest authority of the church.<sup>2</sup>

Language differences contributed to the disputes of the Popes.

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<sup>1</sup>Ibid., pp. 124

<sup>2</sup>Gaer, loc. cit., pp. 379-80.

Greek was spoken in the East, and Latin was spoken in the West. Translations from the original Greek into Latin caused some slight changes in the meaning of religious words; therefore, beliefs and practices also changed. As time went on, the differences between the Churches of the East and West became greater and greater. "And the jealousy between the Popes of Rome and Constantinople grew from day to day."<sup>1</sup>

The points on which the Greek Church differed from the Roman were the following:

- (1) The single procession of Holy Spirit;
- (2) The equality of the five Popes;
- (3) The right of the lower clergy (priests and deacons) to marry;
- (4) Communion in both kinds;
- (5) Trine immersion, the only valid form of baptism;
- (6) The use of the Vernacular languages in worship;
- (7) A number of minor ceremonies, as the use of common or leavened bread in the Eucharist, infant communion, the repetition of the holy unction in sickness.<sup>2</sup>

These differences, and many others, gradually divided the Church of the East from the Church of the West. In 1054 there came the final break between Rome and Constantinople, and the Church became divided into the Greek Orthodox Church in the East; and the Roman Catholic Church in the West.<sup>3</sup>

Early in 1950 it was estimated that there were about 323,000,000 Roman Catholics in the world, and about 127,000,000 followers of the

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<sup>1</sup>Ibid., p. 381.

<sup>2</sup>A. A. Stamouli, "Eastern Church," The New Schaff-Herzog Encyclopedia of Religious Knowledge, ed. Samuel Macauley Jackson, IV (1909), 50.

<sup>3</sup>Gaer, loc. cit., p. 383.



Greek Orthodox Church.<sup>1</sup>

### Confucianism

In China a religion founded almost 2,500 years ago still lives. Its great founder is known predominantly by the Latin form of his name- Confucius. Surrounding his birth there are many legends and tales of enchantment. The story is told that his 17 year old mother, married to his 70 year old father, had the birth of her son foretold long before he was born. Master Kung, as he was called, was born in the "Hollow Mulberry Tree," a cave in the town of Tsou, in the land of Lu, in that section of China which is now called Shantung. It was late October, 551 B. C. when "Chiu," as his young mother named him, was born. She later called him "Chung-Ni," which did not follow him long, for at an early age people began calling him Kung the Teacher or Kung the Master.<sup>2</sup>

The prophesy of his being a very wise man was revealed to his young mother and at a very early age she could see the fulfillment of the prophesy. Confucius was not a prophet nor was he a religious man in the strict sense of the word; he was simply a good and very wise man.<sup>3</sup> Today, throughout China, the teachings of Confucius' dominate every aspect of Chinese thought and culture.<sup>4</sup>

Confucius' father died when he was three years old but his mother saw to it that he received a good education and, at a very early age,

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<sup>1</sup> Ibid., p. 411.

<sup>2</sup> Potter, loc. cit., pp. 64-65.

<sup>3</sup> Forman and Gammon, loc. cit., p. 57

<sup>4</sup> The World's Great Religions, loc. cit., p. 73.

he began providing for her. Confucius studied the great teachings of old and his wisdom became known even outside the boundaries of his home land. As early as age 19 he was given the high government position of Keeper of the Granaries.<sup>1</sup> He held his position well and kept his records orderly, but he had great trouble keeping peace between the shepherds and the cowherds with whom he worked. Realizing that they could not understand words of wisdom from his great learnings he devised a simple statement which set forth the essence of ethics and the philosophy of religion, by saying:

Do not do to others what you would not want them to do to you.<sup>2</sup>

Today, as it has been for centuries, the Golden Rule is a central doctrine in all the religions of the world. Confucius probably did not realize the profoundness of his simple formula but he knew that it calmed the tension between the herdsmen and facilitated the smooth performance of his government position.<sup>3</sup>

Confucius continued to perform his governmental duties with great efficiency which, in time, brought him a promotion to Superintendent of Fields. At the same time, he continued his studies in history, music, and poetry. With this continuous studying Confucius became a very wise man and much sought after.

About the same time that Confucius assumed his first government position he married and his wife later bore him a son. Confucius continued to grow in stature and his home became a meeting place for men of all ages who came to ask questions and to hear his ideas regarding

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<sup>1</sup>Potter, loc. cit., p. 67.

<sup>2</sup>Ibid.

<sup>3</sup>Gaer, loc. cit., pp. 118-19.

right and wrong. The specific subjects stressed in his teachings were history, government, poetry, music, propriety, and divination.<sup>1</sup> He continued his teaching and governmental work until he was 23 years old; it was then that his mother died and he left his position for three years in order to mourn her death, an ancient Chinese custom which is still observed today.<sup>2</sup>

At the end of the period of mourning, Confucius did not return to his government position but he did continue studying and teaching. He traveled about the land in an ox-cart, his pupils walking along beside him.<sup>3</sup> Later he tried to get another position but he was unsuccessful. No prince would appoint him to a ministry or an office because the rulers feared his great wisdom. They felt that they would be taking a great risk in appointing him because soon he would overshadow everyone including the monarch. Confucius eventually stopped seeking a position and decided to spend the remainder of his life in writing a history of Lu, and in gathering a collection of Old Chinese poetry.<sup>4</sup>

When Confucius died in 478 B.C. his grandson, Keigh, set to work assembling his sayings and lessons. He was a poor man but he gave all his time to the book which was on the Doctrine of the Middle-Path as taught by Confucius. Keigh continued to teach the ideas of the "Great Sage" and took great delight in seeing the teachings of his grandfather spread throughout China.

A little over 100 years after the death of Confucius a young man

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<sup>1</sup>Forman and Gammon, loc. cit., p. 60.

<sup>2</sup>Ibid.

<sup>3</sup>Gaer, loc. cit., p. 120.

<sup>4</sup>Ibid.

called Mang or Mencius began teaching the rulers to follow the way of Confucius. He tried to get the rulers to accept the Five Constant Virtues as taught by Confucius, which are:

Benevolence--to desire to work for the good of the people;

Righteousness--not to do unto others what you would not they should do unto you;

Propriety--to always behave with courtesy toward the people you rule;

Wisdom--to let knowledge and understanding be your guides;

Sincerity--to have sincerity in all you do, for without sincerity, according to the Master, the world cannot exist.<sup>1</sup>

Mencius could not find one prince who would accept these virtues, but in his traveling about the country, he did spread the teachings of the "Master" and brought about a growing love and understanding of Confucius among the people. Mencius devoted his life to spreading the ideas of Confucius until he died at the age of 83. The Chinese called Mencius the Second Sage of China.<sup>2</sup>

Fifty years after the death of Confucius Ts'in Shih Hwang-ti became First Emperor of China. He wanted the people to forget all their former teachings and to exhalt him. In his effort to erase Confucius from the minds of the people he burned all the books which contained his teachings. For days, not far from the palace, the heavy bamboo books were piled high and burned. A few of the books were saved and concealed in the walls of buildings by loyal followers of "The Master". Even the books in the Royal Library were cast into the fire in an effort

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<sup>1</sup>Ibid., p. 139.

<sup>2</sup>Ibid., p. 140

to erase Confucianism from the face of the earth. After this, all of the scholars who had memorized the books were put to death so they could not spread the knowledge they possessed. There were many others who were driven from the country.<sup>1</sup> Years later when Emperor Ts'in died the books which had been hidden were taken out and there was great rejoicing. Ts'in-a, who wanted to be remembered as the best Emperor in 10,000 years, is remembered as "The criminal of ten thousand generations" and China is still a nation of Confucianism.<sup>2</sup>

There are no sects in Confucianism. Many Confucianists are also Buddhists, Taoists or Christians which makes it difficult to estimate their exact number. However, they hold to the sacred books of their faith, the Analects and the Five K'ing (or Ching), which contain the basic teachings of Confucian ethics. Even though Confucius was not a religious man, claiming no revelation from heaven, his temples exist throughout China today and his central teaching forms the basis of all the great religions.<sup>3</sup>

#### Hinduism

Hinduism is believed to be the world's oldest living religion, founded in prehistoric times.<sup>4</sup> No one person is credited with having founded it. Hinduism is believed to be inclusive, adopting every good religious idea.<sup>5</sup> Though its advocates believe in one God, they have

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<sup>1</sup>Ibid., pp. 141-45.

<sup>2</sup>Ibid., p. 112.

<sup>3</sup>Forman and Gammon, loc. cit., p. 57.

<sup>4</sup>Gaer, loc. cit., p. 84.

<sup>5</sup>Potter, loc. cit., p. 9.

been charged with idolatry because of the many gods found in India today, the birthplace of Hinduism. The greatest of these gods are Brahma, Vishnu, and Shiva; the creator, the preserver and the destroyer. In answer to the charge of idolatry, Hindus reply that "a Hindu does not worship the image as God, but he worships God through an image."<sup>1</sup>

In practice Hinduism is one of the most complex religions known. However, in theory it is the simplest of religions, for it does not have a central authority, no hierarchy, no direct divine revelation, no rigid or narrow moral code.<sup>2</sup> The really philosophical basis of Hinduism is grounded in the Upanishads. The word Upanishads means sitting at the feet of the teacher of wisdom. The words of the Upanishads are:

The self is one... Unmoving it moves; is far away, yet near; within all, outside all...<sup>3</sup>

This saying expresses Hindu thought, that the world is God's revelation of Himself and that everything is of Him and in Him, even as the Christian scripture holds that "in Him we live and move and have our being."<sup>4</sup> Thus the ultimate aim of Hinduism is to achieve union with God, usually called Brahman. This union may be achieved through the common ideals of Hindu ethics: Purity, self-control, detachment, truth, nonviolence, charity and the deepest of compassion toward all living creatures.<sup>5</sup>

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<sup>1</sup>Forman and Gammon, loc. cit., p. 9.

<sup>2</sup>The World's Great Religions, loc. cit., p. 11.

<sup>3</sup>Forman and Gammon, loc. cit., pp. 10-13.

<sup>4</sup>Ibid.

<sup>5</sup>Gaer, loc. cit., pp. 104-05.

Hinduism is a religion that teaches the separation of its followers into castes; it is the only religion characterized by such teaching. The people of different castes do not associate with each other. Hinduism is really more a way of life than a religion as such.<sup>1</sup> Hindus accept this caste system as their way of life. They believe that during the cycles of time those of lower castes will work out their Karma and be born into a higher caste. Karma means deeds or works and Hindus believe that if they improve with every life, grow better, less selfish, more integrated, and more spiritual, they will also improve their Karma. Hindus believe in reincarnation; that after death and a short period of rest the human being is born again and again.<sup>2</sup>

Each religion has its identifying characteristics and the act of pilgrimages is common to many, but in the East this is particularly true. In India there are many sacred rivers and shrines but the Ganges River is believed to be the most sacred and holy river of all. By bathing in the holy water of the Ganges, the Hindu washes away all of his sins.<sup>3</sup>

Among the approximately 315,000,000 followers of Hinduism there are many sects, the various practices of which are quite different. Hindus today, through the worship of their many gods, observe numerous ceremonies, sacrifices and religious festivals. Hinduism has been a powerful spiritual force over the ages and will probably continue to rank among the world's greatest religions; probably few, however, will

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<sup>1</sup>Gaer, loc. cit., pp. 104-5.

<sup>2</sup>Forman and Gammon, loc. cit., p. 20.

<sup>3</sup>Ibid., pp. 24-26.

be able to comprehend its complex philosophy and realize the true meaning of the faith.<sup>1</sup>

### Islam

The religion of Islam is the youngest of the religions of mankind. This is the religion founded by Mohammed ibn Abdullah in the year 622 A. D.<sup>2</sup> Islam, which means submission, is the religion of Mohammedanism. Its followers are called Moslems, submitters, and its God, Allah. It sets forth the belief in one God and perfect submission to his will.<sup>3</sup>

Islam, which was founded in Mecca, Arabia, maintains as its sacred book the Koran (The Reading). This book contains 114 surabs or chapters which set forth the teachings of Mohammed.<sup>4</sup> Moslems believe that the utterances of Mohammed are expressions of God's will simply revealed through him. Islam denies the divinity of Christ and likewise does not exhalt Mohammed but sets him apart as the last and greatest of the prophets.<sup>5</sup>

Mohammed, born 570 A. D., lost both his parents at an early age but was adopted by a very rich uncle of Mecca. As a youth he had an opportunity to observe the current religious practices of his people and, at a very early age, he developed a distaste for the worshipping of idols and a growing respect for both Judaism and Christianity.<sup>6</sup>

During his youth he was hired out as a shepherd's helper; later

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<sup>1</sup>The World's Great Religions, loc. cit., pp. 11-12.

<sup>2</sup>Gaer, loc. cit., p. 335.

<sup>3</sup>Potter, loc. cit., p. 94.

<sup>4</sup>Gaer, loc. cit., p. 335.

<sup>5</sup>The World's Great Religions, loc. cit., p. 101.

<sup>6</sup>Ibid.



he left sheep herding and became a camel driver. He became quite a personality and many sought his services among whom was Kadijah, a wealthy widow, who sent Mohammed to Syria to purchase and exchange goods. After his first successful trip Kadijah used Mohammed's services again and again. Eventually they were married. Although Mohammed was only 25 and his wife 40 years old they lived happily for many years growing in wealth, prosperity, and in favor among the people.<sup>1</sup>

Mohammed continued to be greatly disturbed at seeing the people worship idol gods so he frequently went into the hills to meditate on ways of converting his people. It is told that one day, as he was meditating in the hills, the angel Gabriel appeared and inspired him to rise up and glorify the Lord. Mohammed, convinced that he was a prophet of God, began to preach to the people telling them of the one God, Allah.<sup>2</sup>

Eventually Mohammed preached against the rich merchants and the civic leaders in Mecca who threatened him because they feared that he would change the attitudes of the people. Ignoring their threats, Mohammed continued to preach and in a few years he had converted several of the members of his family to his teachings although he was unsuccessful in getting the people of Mecca to turn from their idolatry. His doctrine was really a mixture of the old religion of the Arabs, Judaism, Christianity and his own ideas of reform.<sup>3</sup> As he told the people from Yathrib, a small community about 270 miles from Mecca:

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<sup>1</sup>Gaer, loc. cit., pp. 343-47.

<sup>2</sup>Ibid., pp. 348-51.

<sup>3</sup>Ibid., pp. 352-53.

My teachings are simple: Allah is One God, and Mohammed is his Prophet, give up idolatry; do not steal; do not lie; do not slander; and never become intoxicated. If you follow these teachings, then you follow Islam.<sup>1</sup>

As time passed more and more people from Yathrib began to follow Mohammed; when the people of Mecca learned of his growing group of followers they plotted to kill him. The night they intended to kill Mohammed he fled from Mecca to Yathrib on his favorite camel, Al Kaswa. The night of his flight is known to Moslems as the "Hegira, the Night of the Flight."<sup>2</sup>

The people of Yathrib welcomed Mohammed and renamed their city Medina, the city of the Prophet. From this time on, the power and glory of Mohammed grew until he had many followers. Friday was declared a holy day for religious services, alms were collected for the poor and for the prophet's maintenance, and prayer was conducted five times daily.<sup>3</sup>

The teachings of Mohammed later spread across many lands which may, in part, be attributed to the simplicity of his teachings. His religious creed, there is no God but Allah, is accepted by all of the 350,000,000 followers of the faith.<sup>4</sup> They also accept the five duties or "Five Pillars of Islam", which are:

- 1) Reception of the Kalimah, or Creed; There is no God but Allah, and Mohammed is His Prophet.
- 2) Pray five, or at least three times daily.
- 3) Alms giving.

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<sup>1</sup>Ibid., pp. 354-55.

<sup>2</sup>Ibid., p. 356.

<sup>3</sup>Forman and Gammon, loc cit., p. 205.

<sup>4</sup>Ibid., pp. 209-16.

- 4) Fasting during the month of Ramadan.
- 5) Pilgrimage to Mecca at least once.<sup>1</sup>

Ramadan is the ninth month of the Moslem year which is luna and it occurs at a different time each year according to the Western calendar.

The believers in Islam also subscribe to the "Articles of Faith" which are:

- 1) The belief in one God.
- 2) The belief in angels.
- 3) The belief in spirits and devils.
- 4) The belief in the major and minor prophets.
- 5) The belief in the day of judgment.
- 6) The belief in predestination.<sup>2</sup>

The religion of Islam, also called Mohammedanism,<sup>3</sup> is characterized by religious pilgrimages to the holy city of Mecca. Moslems believe firmly in the "togetherness of faith," that is, that every Moslem is the brother of every other Moslem and that they are all one brotherhood.<sup>4</sup>

#### Judaism

Any synopsis of the Jewish religion would necessarily have to be a synopsis of the struggle of the Jewish people. Judaism, as it developed, was not so much a faith as it was a way of life--a law of living. Because of this, Judaism did not become a universal religion for it was

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<sup>1</sup>Potter, loc cit., p. 100.

<sup>2</sup>Gaer, loc. cit., pp. 372-73.

<sup>3</sup>Ibid., pp. 370-72.

<sup>4</sup>The World's Great Religions, loc. cit., p. 105.

concerned with the experiences of its own people and their experiences became a manifest part of their faith and religion.<sup>1</sup>

Judaism, "The Mother of Religion," serves as the basis for both Christianity and Islam and yet it still retains its own individuality and claims many followers. Founded in the 13th century B. C. in Palestine, this religion has its central figure Moses, the son of Abraham<sup>2</sup>

During the reign of Pharaoh, when Moses was born, the ruler had issued a decree that all boy babies under two years of age should be slain. This was ordered in an attempt to destroy the "Deliverer" whose birth was foretold. However, Moses' mother put him in an ark of papyrus reeds and placed it among the bushes on the bank of the Nile River where the child was discovered by Pharaoh's daughter who reared him up as her own son. Not until he was a man was the knowledge of his true birth revealed to Moses. Leaving the palace and forfeiting any possible claim to the throne, he turned to his own people in an effort to free them from bondage.<sup>3</sup>

After much persuasion and many plagues, Pharaoh agreed to free the Israelites. Moses then led the Hebrews out of Egypt and bondage. The Israelites wandered from land to land gaining in strength and power as they pushed their way onward in search of the "Promised Land." Moses, in an attempt to give the people some law of life, set forth the "Ten Commands of Jehovah" which today form the basis of the Hebrew scriptures

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<sup>1</sup>Gaer, loc. cit., p. 272.

<sup>2</sup>Forman and Gammon, loc. cit., p. 127.

<sup>3</sup>Gaer, loc. cit., pp. 251-52.

and which govern Judaism as well as Christianity:

- 1) To have no other god than Jehovah;
- 2) To worship no idol or image of any kind;
- 3) Not to take the name of Jehovah in vain;
- 4) To rest every seventh day in the week and call that day holy;
- 5) To honor their fathers and their mothers;
- 6) Never to commit murder;
- 7) Never to commit adultery;
- 8) Not to steal;
- 9) Not to swear falsely or give false testimony;
- 10) Not to envy other people and covet what they have.<sup>1</sup>

The Jewish people, after many years of wandering, settled and became farmers. They learned from the smaller tribes and settlers whom they conquered and were themselves conquered by other forceful groups, driven from their homes, and scattered throughout the land. Their history, since their deliverance from Egyptian slavery, has been one of constant struggles and lost battles. They are a people who have been continuously driven from place to place and even today the Jewish people are scattered around the world. The present generation is witnessing a marked world-wide effort on the part of the Jewish people to regain their long-lost homes. The movement, known as Zionism, eventuated in the creation of the state of Isreal in 1948.<sup>2</sup>

In all their wandering the people held fast to the covenant between them and Jehovah and kept before them the Torah, the Law. The "Book"

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<sup>1</sup>Ibid., pp. 255-59.

<sup>2</sup>Charles Samuel Braden, The World's Religions: A Short History, (New York: Abingdon Press, 1954), p. 168.

which contained their laws became their only connection with Jehovah after the loss and destruction of the "Ark of the Covenant" which for years preceded them in battle and was ever shielded and protected. The foundation of all their religious teachings came from the "Book"-- the Bible.<sup>1</sup>

Across the ages Jews have kept the faith and the Law which is more sacred to them than life itself because the "Law of God's work and God's word is law." Moses who set forth the laws of God for the Hebrews will always be connected with the Jewish law. His name Mosheh which means "deliverer" has become Moses in English, which has been used so long that his real name has long since ceased to be remembered.<sup>2</sup>

In later years another Moses appeared on the scene to revise and reinterpret Judaism for his people. This man, Moses Maimonides, was born in Cordova, Spain in 1135 A.D. When he was 13 years old a Moslem general captured the city of his birth and he wandered far to the east where he studied many branches of learning and eventually became so well versed on the Talmud (the official Jewish commentary on the Law) that he became its highest authority.<sup>3</sup>

Maimonides simplified and systematized the religious literature of his people and condensed its ideas into 13 fundamental principles as follows:

- 1) Belief in the existence of God, the Creator;
- 2) Belief in the unity of God;

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<sup>1</sup>Forman and Gammon, loc. cit., p. 149.

<sup>2</sup>Potter, loc. cit., p. 30.

<sup>3</sup>Ibid., p. 31.

- 3) Belief in the non-bodily nature of God;
- 4) Belief in the priority and eternity of God;
- 5) Belief that God alone must be worshiped;
- 6) Belief in peophecy;
- 7) Belief that Moses was the greatest of all prophets;
- 8) Belief that the Law was revealed from heaven;
- 9) Belief that the Law will never be annulled and that God will give man no other law;
- 10) Belief that God knows the works of men;
- 11) Belief in reward and punishment;
- 12) Belief in the coming of the Messiah;
- 13) Belief in the resurrection of the dead.<sup>1</sup>

These articles, though found in orthodox Jewis Prayer Books, have been widely criticized. They do, however, represent fairly well Jewish theological opinion and have been generally accepted by the Jews.

The Jewish religion is characterized by many festivals and holidays. Jewish families take every holiday as an opportunity to acquaint their children with the history of the Jews and their philosophy, through games and gaiety.<sup>2</sup> Among their most significant festivals are Passover, Purim, Succoth, Simchas, Torah, Pesakh, Chanukah and Shavous.<sup>3</sup>

The Jews, who do not accept Jesus Christ as the Messiah,<sup>4</sup> observe the Sabbath with family rituals; no work is done on this day and Orthodox Jews refuse to travel, use the phone, write or touch money on this

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<sup>1</sup>Ibid.

<sup>2</sup>The World's Great Religions, loc. cit., p. 138.

<sup>3</sup>Forman and Gammon, loc. cit., p. 148.

<sup>4</sup>Soper, loc. cit., p. 195.

day.<sup>1</sup> Sabbath, which begins Friday at sundown, is a sacred day for happy home celebrations, rest and worship. Of all the religions, Judaism exalts home worship more than any other.

The Jewish people, through their history, have lived apart from their fellowmen and, because of this, for a long time they were not versed in the ways of other peoples. However, in later years, they have accepted more and more a life of sharing with the other people around them. Through this new kind of living a change has taken place in their religion as those who have become more familiar with their fellowmen have interpreted their religion in light of modern times. This latter group is known as the Reform sect of Judaism and has ceased to practice many of the old observances which made them appear different to their fellowmen for whom Jewish customs had little meaning.

Today many modern practices have been adopted by the 550 congregations and more than a million members of the Reform sect. The sexes are no longer segregated and women participate freely in Sabbath services. Music, which was once frowned upon, is now a part of the services. being provided by an organ and a choir. Even though the Orthodox and Reform sects agree on the fundamental percepts of Judaism they still hold many different points of view on the value of ritual and tradition. There are also those who advocate moderation and cut across both the Orthodox and Reform traditions.<sup>2</sup>

Today of the 11,500,000 followers of the faith comprising the two sects, five million are in the United States,<sup>3</sup> concentrated primarily

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<sup>1</sup>The World's Great Religions, loc. cit., pp. 135-37.

<sup>2</sup>Ibid., pp. 147-48.

<sup>3</sup>Gaer, loc. cit., pp. 241-43.



in New York City where the more than two million Jews make it the largest Jewish community in the world.<sup>1</sup>

As can be seen from the foregoing discussion on each of the world's great religions many are similar and yet all have their distinct differences. These synopses have been presented to provide a basis for comparing the facts which should be included in religious books for children and young people.

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<sup>1</sup>Soper, loc. cit., p. 196.

### CHAPTER III

#### AN ANALYSIS OF A SELECTED GROUP OF BOOKS FOR YOUNG PEOPLE WHICH DEPICT THE RELIGIONS OF THE WORLD AND A COMPARISON OF THE TREATMENTS OF THREE RELIGIONS AS FOUND IN THREE BOOKS ON A SINGLE RELIGION WITH THEIR TREATMENTS AS FOUND IN THREE BOOKS ON TWO OR MORE RELIGIONS

This chapter is divided into three parts. First, there is an analysis of three books which treat a single religion and which are recommended for young people; they are: Basic Judaism by Milton Steinberg, Mohammedanism: An Historical Survey by H. A. R. Gibb and The Religion of the Hindus by Kenneth Morgan. Secondly, there is an analysis of three books recommended for young people that treat two or more religions; they are: Men Seeking God by Christopher Mayhew, This Believing World by Lewis Browne, and World Religions by Benson Y. Landis. Thirdly, there is a comparison of Judaism, Mohammedanism and Hinduism as they are treated in the three books on two or more religions by Christopher Mayhew, Lewis Browne, and Benson Y. Landis.

Basic Judaism by Milton Steinberg, and each of the remaining five books, will be analyzed according to the checklist on page five.

#### Steinberg. Basic Judaism

Steinberg gives his reader a clear and precise discussion of the history of Judaism. He tries to make the reader understand that the history of Judaism is long and complicated. "The Jewish enterprise" is such a composite that it is difficult to tell all those who have

participated in it."<sup>1</sup> Beginning with Moses, the author does, nonetheless, list some outstanding prophets who were responsible for Judaism.<sup>2</sup> "The history of Judaism," says the author, "may be spoken of as in the Book of Life: 'The seal of every man's hand is in it.'"<sup>3</sup> The Jews are not of one mind on how Judaism should be promulgated. The author makes it clear, however, that today Jews do not engage in proselytizing or missionary work.

The Jews believe in one God; they do not debate or pause to demonstrate such statements as: "In the beginning God created the heaven and the earth," and "I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage..."<sup>4</sup>

"The Jewish religion," says Steinberg "came into being with a particular conception of God, and it has been committed to it ever since Moses asserted: 'hear, O Israel: the Lord our God, the Lord is One.'"<sup>5</sup> The Jews, therefore, believe explicitly in the unity of God.

Life after death, punishment for sin, and reward for goodness are treated thoroughly by Steinberg. The Jews believe that death cannot and is not the end of life. They believe that man transcends death in many naturalistic fashions. "He may be immortal biologically, through his children: in thought, through the survival of his memory;...he may also become immortal ideally or through his identification with timeless things of the spirit."<sup>6</sup> When Judaism speaks of immortality it

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<sup>1</sup>Milton Steinberg, Basic Judaism, (New York: Harcourt Brace and Company, 1947), p. 2.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 4.

<sup>4</sup>Ibid., pp. 7-10.

<sup>5</sup>Ibid., p. 15.

<sup>6</sup>Ibid., p. 37.

means that man contains something independent of the flesh, his consciousness and moral capacities, his essential personality: a soul. The soul, according to Judaism, transcends mortality and is recompensed in life after death.<sup>1</sup>

Steinberg says the Jews are at one concerning the nature of the soul and there are many private interpretations on the nature of heaven and hell. Indeed, it is "questionable whether any other tenet of Judaism has been more divergently construed." Steinberg concludes his discussion on the nature of heaven and hell by giving examples that range from the very common conception to those that are metaphysical.<sup>2</sup>

Judaism has a definite social philosophy. It teaches definite relationships that should exist between man and his fellows and man and society. The social philosophy can be seen and understood from such statements as: "I may not hold from my neighbor, or permit others to withhold from him any of the reverence, solicitude, freedom I claim for myself. I may not injure him in any fashion, oppress, exploit, humiliate or deprive him of anything to which he is entitled."<sup>3</sup>

The Jew is quite conscientious in rendering his fellowman justice; however, he is equally concerned about his own freedom and rights. "He is taught not to turn the other cheek, especially not if he has been unjustly slapped in the first place."<sup>4</sup> To the Jew the theory that evil is to be endured rather than resisted is immoral. Steinberg makes

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<sup>1</sup>Ibid., pp. 60-65.

<sup>2</sup>Ibid., p. 70.

<sup>3</sup>Ibid., pp. 75-75.

<sup>4</sup>Ibid.

these beliefs quite clear in his book.

Jewish ceremonies are established parts of Judaism. The Orthodox, Concervative and Reform Jews believe in them but carry them out in different ways. They are sacred to the Jews because, according to Steinberg, they stress the following things:

- 1) Judaism as a way of life.
- 2) The sanctification of life.
- 3) Ritual as discipline.
- 4) Ritual as pedagogy.
- 5) Ritual as participation in the historic.
- 6) Ritual as fellowship.
- 7) Ritual as an aesthetic.
- 8) Ritual as a survival mechanism.<sup>1</sup>

Asceticism, veneration of relics or idols, and pilgrimages are not considered in Basic Judaism. As far as this book is concerned they evidently have no place in the life of the Jews. On the other hand, prayer and holy day observances are discussed in detail. The author states: "Without prayer and the observances the Jew could not accomplish the mission he was chosen to carry out. To the Jew, prayer is the link between him and his Lord."<sup>2</sup> Without prayer the Jews do not believe there can be any contact with God. They do not believe there is someone else to intercede for them.

The holy day observances are very important to the Jews also. These holy days are festivals ordained by the Tradition. According to Steinberg the Sabbath, the New Year, the Day of Atonement, the Passover

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<sup>1</sup>Ibid., p. 90.

<sup>2</sup>Ibid., p. 117.

and the Pentecost are some of the most important holy days. Whether one is an Orthodox, Concervative or Reform Jew determines the nature of the observance of these days.

Steinberg makes it clear that Judaism is centered around many prophets and leaders. Moses is considered the first and greatest leader. Moses Maimonides is looked upon today as the undisputed master of all medieval theologians. In many instances the author lists and describes the significant contributions made by outstanding Jewish leaders.<sup>1</sup>

Steinberg says, "Judaism is a book religion, deriving from, centering about, and making explicit the contents of a sacred document."<sup>2</sup> This sacred book is the Torah. It is the only spiritual and sacred literature for all the Orthodox, Concervative and Reform Jews.

According to the checklist Steinberg treats all items except asceticism, veneration of relics or idols and pilgrimages. According to the description of this religion in Chapter II, these have no place in Judaism.

#### Gibb. Mohammedanism

Mohammedanism or Islam began in 622 A. D. Mohammed was its founder. Gibb, in his book Mohammedanism, states, however, that "Mohammed was not at the outset the conscious preacher of a new religion. It was opposition and controversy with the Meccans that forced him on from stage to stage."<sup>3</sup> Mohammed was more concerned at first with the social evils

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<sup>1</sup>Ibid., p. 135.

<sup>2</sup>Ibid., p. 18.

<sup>3</sup>H. A. R. Gibb, Mohammedanism: An Historical Survey, (New York: Oxford University Press, 1949), p. 25.

that existed in society; according to Gibb he saw that "Mecca displayed the familiar evils of a wealthy commercial society, extremes of wealth and poverty, an underworld of slaves and hirelings and social class barriers."<sup>1</sup> Mohammed's teachings were against those corrupted and sinful persons who permitted such evils to exist. "Opposition from the self interested groups," says Gibb, "led to the final emergence of Islam as a new religious community with its distinctive faith and institutions"<sup>2</sup>

Islam spread rapidly. This was possible because there was no clear distinction between the state and religion. Mohammed built an institution with a strong and skillful government and a faith to inspire its followers and its armies. Hence, Islam had the army as its champion, and "it was not long before the new community controlled all of Western Arabia and looked round for new worlds to conquer."<sup>3</sup> The soldiers who fought for the government and Islam were assured they were doing the righteous thing, and that if they were killed in battle their reward would be eternal life. The author states they were taught "those who have fought in the way of God, shall be summoned to enter the Garden of Paradise, the Abode of Peace...where they shall dwell forever..."<sup>4</sup>

Believers in Islam are called Moslems. They also are taught there is only one God. "The Koran," says Gibb, "never argues this point; what it does argue is that He is the one and only God: there is no God but

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<sup>1</sup> Ibid., p. 26.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid., pp. 3-8.

<sup>4</sup> Ibid., p. 61.

Allah."<sup>1</sup>

Moslems believe in life after death. They believe one will be punished for his sins and rewarded for goodness. According to Gibb, they have vivid pictures of life in heaven and hell.

The Godfearing men and women, the humble and charitable, the forgiving...shall be summoned to enter the Garden of Paradise and there abide forever...but the covetous, the unbelieving the worshiper of gods other than Allah, shall be cast into the fire to abide there forever...<sup>2</sup>

It has already been stated that social injustices in Mecca were the main factors that led Mohammed to preaching his new religion. Gibb said it is clear that this was one of the deeper inner causes of his unsettlement. The author continues by saying this ferment within him "was thrust ...into religious channels."<sup>3</sup> Islam, however, did develop a definite social philosophy. The most striking example is to be found in Mohammed's legislation on divorce and family life. Besides this the Koran contains other social teachings. "Penalties are laid down for certain crimes such as stealing, homicide, and murder; slavery is accepted as an institution."<sup>4</sup> Concerning the present status of slavery and polygamy the author has this to say: "The prevalence in Islamic society of slavery and polygamy...is admitted, but asserted to be contrary to the true teaching of the Koran."<sup>5</sup>

Fasting was the only form of ascetism mentioned by the author. It is laid down that the month of Ramadan, the ninth month of the luna year,

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<sup>1</sup>Ibid., p. 38.

<sup>2</sup>Ibid., p. 61.

<sup>3</sup>Ibid., pp. 25-26.

<sup>4</sup>Ibid., p. 113.

<sup>5</sup>Ibid.



is to be observed as a period of fasting. All Moslems look forward to making the pilgrimage to the Sacred Mosque at Mecca. The pilgrimage and fasting were instituted at Medina, and when the pilgrims reach the holy city, they carry out definite and elaborate ceremonies that were observed by Mohammed in his pilgrimages, and have since become incorporated in the Moslems rites.<sup>1</sup>

"Apart from this one concession, (pilgrimages) to traditional ritual, Islam, " says the author "sets the terms of a new experiment in human religion, an experiment in pure monotheism, unsupported by any of the symbolisms of appeal to the emotions of the common man".<sup>2</sup> There is, therefore, no veneration of relics or idols; neither does the author discuss any holy day observances. Prayer, however, does play a very significant part in a Moslem's life.<sup>3</sup>

Mohammed believed the essential element of true belief was an uncompromising monotheism. All prophets before him who preached this belief are believed to be sent by God and the Moslems are required to believe in them all without distinction. They are also taught there is but one God and Mohammed is His Apostle. Gibb says this does not imply "that Mohammed was an Apostle, one among many, but that in Mohammed the series of Apostles reached its culmination."<sup>4</sup>

According to Gibb all sacred scriptures and literature of Islam are to be found in the Koran. It is the record of those formal utter-

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<sup>1</sup>Ibid., pp. 65-66.

<sup>2</sup>Ibid., p. 70.

<sup>3</sup>Ibid., p. 62.

<sup>4</sup>Ibid., p. 2.

ances and discussions which Mohammed and his followers accepted as directly inspired.<sup>1</sup>

Gibb discusses all of the major items on the checklist. Some are discussed at length and very clearly; others very briefly and not so clear. Nonetheless, he does give his reader a fairly clear over-all picture of Mohammedanism.

Morgan. The Religion of the Hindus

All religions are complicated; however, none surpasses Hinduism in this respect. Kenneth W. Morgan, as editor of The Religion of the Hindus, has made this plain.

Hinduism has no founder; it is not derived from the teachings of any one sage or prophet. Rather, it is "based on the varied religious and moral experiences and insights of many ancient, medieval and modern Indian sages, seers, saints, devotees and reformers."<sup>2</sup> This has given rise to its variety of religious ideas and practices.

There is belief in a supreme being, but this belief takes so many forms that a non-Hindu is very likely to become confused. The authors agree "there is a definite faith in the existence of one spiritual reality, but this faith takes different expressions in different Hindus."<sup>3</sup> The nature of God is not the same to the illiterates of India as it is to the scholars. An intelligent Hindu thinks of God as residing within himself, controlling all his actions as the Inner Controller. The common people, on the other hand, hunger for some concrete embodiments

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<sup>1</sup>Ibid., p. 35.

<sup>2</sup>Kenneth W. Morgan, (ed.), The Religion of the Hindus, (New York: The Roland Press, 1953), p. 206.

<sup>3</sup>Ibid., p. 48.

of the divine. Despite these differences the writers do not hesitate to point out there is still unity. "There is one God," they say, "but there are many ways to serve and become as one with Him."<sup>1</sup>

Life after death, punishment for sin and reward for goodness are received in the cycle of rebirth. The Hindus believe that life after death means life in another form. Through rebirth one is rewarded or punished according to how he lived his first life. This belief partially explains the caste system. Although caste is now unconstitutional in India, at one time it was a fundamental belief that everyone was responsible for his own caste. The author explained that the responsibility for the particular caste into which a person was born rested with the person himself since his actions in his preceding life determined his present existence. The considerations of whether a function or state of condition is high or low, is not of real importance. Rather, the feeling that you have carried out your moral obligations in this life by serving in the position into which you have been born is what truly counts.<sup>2</sup>

The current status of cast, as part of Hinduism, is not made clear by the authors. They do, nonetheless, state that it is unconstitutional and that it is still very much in existence. It is through explaining the caste system that the authors explain the social philosophy of Hinduism.

Because of modern social conditions the place of caste in the social scale is not now fixed. There have actually been instances of a caste rising in the social scale by means of its own efforts. On the other

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<sup>1</sup>Ibid., p. 207.

<sup>2</sup>Ibid., pp. 147-48.

hand, the authors point out that there are instances where caste is strictly observed; where such instances occur, caste governs all forms of activity, especially the religious and the social:

The right to perform, or even to observe certain religious ceremonies is determined by caste status. Intercourse among members of the various castes is governed by set regulations. Members of a caste are forbidden to marry outside that caste, and within the caste the possible marriage combinations are defined. For most castes there are fixed occupations, with no freedom to shift to other types of work.<sup>1</sup>

Where caste systems exist they are enforced through a council.

\*The final basis for enforcement of these rules is expulsion from the caste, a contingency which a Hindu fears perhaps more than anything else in the world.\*<sup>2</sup>

The social philosophy of Hinduism also embraces the belief in non-violence. No where is this better expressed than in the Hindus' way of life. Non-violence is the cosmic outlook of the Hindus which teaches them to respect all life, including all god's creation. Very closely associated with this is the \*teaching that man should see with equality everything in the image of one's own self and do good to all creatures.\*<sup>3</sup>

Asceticism, pilgrimages and prayer are important to the Hindus. The degree to which asceticism is practiced depends very greatly on the caste. The authors state that all the great moral and religious teachers are considered to have been ascetics. Hinduism does not require nor glorify asceticism. \*But when virtue is pushed to an extreme it simply becomes asceticism, and it must be admitted that all

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<sup>1</sup>Ibid., p. 144.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 153.

India generally loves an ascetic.<sup>1</sup>

No Hindu's life is complete without a visit to one of the many holy places. Consequently Hindus from all parts of the country can be seen making pilgrimages to the Ganges River and Benares. These pilgrimages are very significant to the Hindus because:

...They give mental solace, cultivate an interest in piety and also give spiritual uplift. What is even more important is that these pilgrimages are regarded as a means of penance for sins. Much praying and sacrificing is done in the many temples located at the holy places.<sup>2</sup>

The most important common scriptures of Hinduism are the Vedas. The author points out that sages and seers are said to have heard the eternal truths of religion and to have left a record of them for the benefit of others. The Vedas, therefore, are said to be eternal, their composers being only channels through which the revelations of the Supreme have come.<sup>3</sup> Hindus, therefore, believe in the scriptures because they "contain knowledge which has been handed down from the most ancient times, knowledge which does not owe its origin to man."<sup>4</sup>

This book contains the theological discussions of six Hindu scholars; the fact that there is much overlapping in the discussions of the topics does not help the reader in his attempt to gain an understanding.

Mayhew. Man Seeking God

Men Seeking God, by Christopher Mayhew, presents five rather inter-

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<sup>1</sup>Ibid., p. 153.

<sup>2</sup>Ibid., p. 140.

<sup>3</sup>Ibid., p. 6.

<sup>4</sup>Ibid., p. 265.

esting discussions. The discussions are of Islam, Hinduism, Buddhism, Judaism and Christianity. The author states that he is not concerned with giving all of the specific items as they are listed in the checklist, rather he is concerned with bringing to his readers the beliefs of devout followers of these religions.

Devout followers of these religions were interviewed at Rome, Jerusalem, Lahore, Benares, Calcutta and Rangoon. Preceding each interview the author presents a brief biographical sketch of the individual which includes his religion, education and occupation. The same techniques are used with each person and the same questions are asked. All interpretations of the questions are left to the individual followers. After completing the interviews Mr. Mayhew drew certain conclusions.

First, many ideas have been given about the nature of God; many of them not altogether consistent. Mayhew says, "all my six friends except (one) assert that God exists outside and beyond our mere idea of Him, and yet their statements about Him conflict. Clearly they cannot all be right."<sup>1</sup> The author ends his first conclusion by asking his reader:

Is the answer, then, that these beliefs about God conflict only in inessentials, and that there is a common true belief underlying them all? There is no simple answer to this question, and yet when one does what is necessary to remove the conflicts between the religions little is left to contribute to the moral or spiritual life of anyone.<sup>2</sup>

The second conclusion reached by the author is that while the

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<sup>1</sup> Christopher Mayhew, Men Seeking God, (New York: Oxford University Press, 1951), p. 106.

<sup>2</sup> Ibid., p. 107.

religious beliefs seem to separate his six friends, their religious experiences seem to unite them. Each person explains his religious experiences in the language of his religion and in every case there are important differences, and yet in spite of all this, it is surely impossible to doubt that the experience is basically the same in all cases. And what is even more important about the unity of these experiences is that "we would all agree that religious experiences, even if illusory, do integrate people's lives and personalities, and bring them joy and happiness."<sup>1</sup>

The author's third conclusion is that religious experience, in all its forms, seems to be a firm bond between people who have it, even though they may differ in almost everything else. Mayhew explains that it seems to be at the level of the spirit that all men are much the same. This seems to be the case no matter what the person's race or nation, physical or intellectual condition may be. This fact impressed the author so that it was difficult for him to realize that the six persons interviewed never met each other.

They seem, says the author, to have been representatives of those religious people of all faiths, striving to achieve a vision of reality...religious experience is, therefore, a natural bond between people of different races and nations.<sup>2</sup>

The author's final conclusion is that the persons he interviewed clearly show through their beliefs and experiences that real substance of happiness cannot be found in the material things of life. Mayhew believes that those who have religious experiences tend to assert the superiority of spiritual over material values. All six of the persons interviewed:

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<sup>1</sup>Ibid., pp. 107-11.

<sup>2</sup>Ibid., pp. 112-13.

Challenge, in percept and practice, the materialist standards of our age. We should not overlook the crippling effect which materialist standards have on social and international friendship. The drive for wealth and power is the greatest of sources of division between peoples and nations.<sup>1</sup>

While this book is not directly concerned with the items as listed in the checklist, one can still gain much information about them from reading it. The followers of the religions discussed reveal the essential teachings, beliefs and rituals of their respective religions.

#### Landis. World Religions

The history of Buddhism is concisely stated by Benson Y. Landis in his book World Religions. Buddhism was founded in 568 B.C. by the Buddha, born Prince Siddharata. Landis explains that the young man Buddha led a reform movement in protest against the formalism of Hinduism in the India of his day. Also the young prince was very "dissatisfied with the social conditions of the people who were less fortunate than people of his birth. He soon renounced his royal rights and set out to find the truth that would save man."<sup>2</sup>

The philosophy of Buddhism is found in Buddha's law of truth and good life. "Remove ignorance, remove selfishness, remove the thirst for things and you may become blessed, the holy, the perfect."<sup>3</sup> Landis states that Buddha did not teach a personal deity. Punishment for sin and reward for goodness are not mentioned by the author. He does explain that life after death "means a state of no flame, or selfish

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<sup>1</sup>Ibid., pp. 114-15.

<sup>2</sup>Benson Y. Landis, World Religions, (New York: E. P. Dutton & Co., 1957), p. 32.

<sup>3</sup>Ibid.



desire, no passion. This is the kind of life a person will inherit after living a good life on earth."<sup>1</sup>

Buddha did not concern himself with rituals and originally did not think of priesthood. The author does not state what Buddha's attitude was toward asceticism, pilgrimages, prayer, holy day observances and veneration of relics and idols. However, the author mentions that "after the death of the leader came confusion. The simple abodes of the Buddha and his immediate followers were succeeded by monasteries, shrines and temples."<sup>2</sup>

Landis does not mention any other great prophet, leader or personality besides Buddha. Neither does he give any definite information about sacred scriptures, books or literature.

The founder of Buddhism is clearly presented by Landis; likewise is the belief in one God. No information is given about life after death, punishment for sin and reward for goodness, about ceremonies prior to the death of Buddha. Nor does this book present information about prophets and sacred writings.

Landis supports the fact that Jesus Christ was born in Bethlehem of Judea. However, he gives the birth date as about 6 B. C.; he states that "an error in the making of the calendar centuries ago accounts for this date, because time has been reckoned from His birth."<sup>3</sup> Christianity maybe thought of in terms of "a quality of life in imitation of the life of Jesus Christ, the founder."<sup>4</sup>

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<sup>1</sup>Ibid., pp. 32-34.

<sup>2</sup>Ibid., p. 64.

<sup>3</sup>Ibid., p. 40.

<sup>4</sup>Ibid., p. 39.

According to Landis Jesus taught that God was the Father of all men. Also the name of God is a Trinity; He exists in three persons: 'Father, Son and Holy Spirit.' This doctrine, says Landis, was accepted early in the Christian era, and it is still preached today. Nonetheless, the Trinity is by no means beyond discussion and speculation.

The author does not include a discussion of the various ceremonies that are associated with Christianity. Neither was any information given about the nature of prayer, holy day observances, pilgrimages, and veneration of relics and idols.

Outstanding personalities and sacred scriptures are considered. Landis states that there are many prophets and leaders associated with the growth and spread of Christianity; he mentions many of these by name. The sacred literature is the Bible. Landis discusses the general nature of the scriptures. He points out the fact that there are sections of the Bible not regarded as authoritative by the Christians. "They refer to those books regarded by Christians as of doubtful use or authority."<sup>1</sup>

Landis' discussion of Christianity is so brief that many of the aspects of the religion are omitted entirely. It appears, therefore, that clarity and understanding have been sacrificed for brevity in this volume.

Confucius was an educator, a statesman, a philosopher and a practical man. This is Landis' description of the founder of Confucianism. Confucius was not greatly concerned about a religion: "Confucianism," says Landis, "is often called philosophy rather than religion."<sup>2</sup> The

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<sup>1</sup> Ibid., p. 43.

<sup>2</sup> Ibid., . . . .

author does not tell how Confucianism came to be a religion; he does not tell about its spread and growth. Neither is any information given about the religious philosophy and ceremonies. It is to be inferred that the core of Confucius' social teachings is found in the statement: "What you do not want others to do unto you, do not do unto them."<sup>1</sup>

The only person mentioned by Landis who could be considered a leader was Mencius who carried on much of Confucius' work. The author does give the reader a clear idea of the writings of Confucius but, from the discussion as a whole, very little knowledge may be gained about Confucianism as a religion.

"Hinduism," says Landis, "is a term that describes a religion among people mainly in India."<sup>2</sup> Its origins are to be found in the various natural religions of the ancient people of India.

The moving spirit or force, states Landis, may be found in the Upanishads which are about a universal spirit and a creative principle. They deal with the reality behind nature and man's relation to it. They are exalted writings expressing moral insights.<sup>3</sup>

The Hindus believe in many gods. They also hold some definite ideas about life after death and the nature of the soul. Many of these gods come from the ancient days; many do not. According to Landis, one of the principle beliefs of the Hindus is that of Brahmanism. This is a "religion with a triune diety: Brama, Vishnu and Siva."<sup>4</sup> The Hindus believe that the individual has already lived many lives before this

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<sup>1</sup>Ibid., p. 37.

<sup>2</sup>Ibid., p. 60.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 61.

one. Landis says they believe in the transmigration of the soul.<sup>1</sup>  
The author does not discuss punishment for sin and reward for goodness.

The social philosophy of Hinduism is not clearly given by Landis. He does explain that the "original social philosophy is now in a state of change."<sup>2</sup>

He says this could be due to the fact that there are students of Hinduism who say that the caste system once made for a healthy society, but exclusiveness developed and the laborers became outcasts and 'untouchables.' Untouchability is now illegal according to the constitution of India. However, it is generally agreed that it will take time to achieve enforcement.<sup>3</sup> This is all that Landis has to say about the important caste system in India. He does not tell his reader anything definite; whether Hinduism accepts or rejects caste is left to conjecture.

Landis does not consider holy day observances; he does, however, consider briefly asceticism, pilgrimages, prayer and veneration of relics. The Hindus believe that asceticism is a "method of freeing and unfolding the personality and uniting the spirit of man with the supreme creative spirit of the universe."<sup>4</sup> A journey to Benares to bathe in the Ganges River, to fast and worship in the many temples and shrines is very essential to the Hindus.

Hinduism teaches that the great personalities and leaders are those

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., p. 63.

<sup>3</sup>Ibid., p. 64.

<sup>4</sup>Ibid., p. 62.

priests and sages who teach the results of their search for truth to the people generally. Landis does not discuss any great Hindu scriptures or literature; he only mentions the Upanishads.

Landis deals with most of the major items in the checklist; however, his discussions on Hinduism are so brief that the reader is likely to become more confused about the religion than enlightened.

Islam is the name of the religion founded by Mohammed. The followers of this religion are called Moslems in the Western world. Landis does not mention the exact date Islam was started. He does, however, consider the spread of Islam. The author states that 100 years after the death of Mohammed, Islam was the religion of a large number of people living in India and Spain.

Moslems believe in one God. Mohammed established Allah as the one and only God. "His concept of the unity of God called for the rejection of the trinitarian thought of Christianity."<sup>1</sup> In addition to establishing the unity of God, Mohammed stressed the final judgement. One was punished for sins by going to hell; rewarded for goodness by going to paradise. These things Landis makes clear to his readers.

The social philosophy of Islam is not clearly stated by Landis. He only mentions the Moslems' attitude toward polygamy which is legalized and "the Arabs," says Landis, "consider it less sinful than the practices sanctioning marital irregularities along with the profession of monogamy."<sup>2</sup>

According to Landis a true Moslem practices asceticism, makes

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<sup>1</sup>Ibid., p. 68.

<sup>2</sup>Ibid.,

pilgrimages to Mecca and believes in prayer. The author does not discuss holy day observances and veneration of relics or idols. One cannot determine from this book if they do or do not have a place in Islam.

The Koran, the sacred book of Islamic scriptures, contains the writings of Mohammed over a period of about 20 years. The author fails to discuss any prophet or leader other than Mohammed.

Landis covers all the items in the checklist except holy day observances, veneration of relics or idols and leaders other than Mohammed. He does make many of the items clear to his reader; but there are also many that could be made much clearer.

"Judaism is usually thought of as a way of life, with no official articles of faith or rigidly defined creed to which the individual must give precise allegiance."<sup>1</sup> This is the way Landis describes Judaism in his book World Religions. Moses is listed as the central figure in the early growth and development of the religion.

It is clearly stated by Landis that the Jews believe in one God. They believe "there is no mediator between God and man."<sup>2</sup> What the Jews think about life after death, punishment for sins and reward for goodness the author does not say. He only states that man is accountable to God alone for his acts.

Landis does not give a clear discussion of the social philosophy of Judaism. He states that the Jews believe that God created man in His own image, that all races of the earth constitute one human family,

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<sup>1</sup>Ibid., p. 74.

<sup>2</sup>Ibid., p. 76.

and that the care of the underprivileged is the obligation of society.

With one exception, no consideration at all is given the important Jewish ceremonies. Asceticism, pilgrimages, holy day observances and veneration of relics or idols are not considered by Landis; only the importance and significance of prayer is discussed.

Except for Moses, Jewish leaders and personalities are mentioned in a general manner only. Also the only sacred scripture that is mentioned, but not discussed, is the Torah. What God desires of man is outlined in these Five Books of Moses.<sup>1</sup>

Landis does not give a clear and complete picture of Judaism; in spite of the fact that he mentions most of the items in the checklist.

#### Browne. This Believing World

Lewis Browne is the author of This Believing World. Along with other religions he discusses Buddhism, Christianity, Confucianism, Hinduism, Islam and Judaism; his treatment of these religions is now to be considered.

Buddhism was founded by Siddharatha Gautama who later became known as Buddha. After Buddha's death his religious philosophy changed greatly and was spread throughout India. Many of the things Buddha did not believe in and preached against later became established teachings of Buddhism. These things Browne makes clear to his reader.

Buddha taught his followers that they could attain Nirvana, everlasting passionless peace, only by destroying the three cardinal sins: Sensuality, ill will, and stupidity.<sup>2</sup> His teaching "left no room

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<sup>1</sup>Ibid., p. 77.

<sup>2</sup>Lewis Browne, This Believing World, (New York: The Macmillan Company, 1928), p. 140.

whatsoever for gods, priests or prayers."<sup>1</sup>

Buddha taught a definite and radical social philosophy. "According to Gautama there were no distinctions between high-born and low-born, for men could be judged only according to their deeds."<sup>2</sup> Browne continues by saying that Buddha taught that one's own peace could be found only in seeking peace for all humanity.

The author makes it clear that ceremonies became a part of Buddhism only after the death of Buddha. "Gautama's gospel countenanced none of those common instruments--gods, sacrifices, priests or prayers."<sup>3</sup> Neither did Buddha believe in the usefulness of asceticism. The author does not consider Buddha's attitude toward pilgrimages, holy day observances and veneration of relics. He does state, however, that many of these are now a part of Buddhism.<sup>4</sup>

The author mentions other outstanding personalities and leaders generally; he does not isolate them for particular consideration. Neither does he treat sacred literature and scriptures.

Browne treats all of the major items in the checklist. He also presents a clear discussion of the original teachings of Buddha and the many changes they have undergone.

"The story of Christianity is long and bewildering, for it stretches through 20 centuries and is written in 100 tongues."<sup>5</sup> This statement sheds

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., pp. 148-50.

<sup>5</sup>Ibid., p. 301.



much light on Browne's discussion of Christianity. There are, however, some things he does make clear.

When Jesus was crucified He "had not founded what the world calls Christianity, for Jesus had lived and died a Jew within the fold of Judaism."<sup>1</sup> Browne tells his reader quite clearly that Jesus was not the founder of Christianity but its foundling...<sup>2</sup> Nor was it "Saul, the studious young Pharisee, who founded the new faith, but his other self, Paul the citizen of Rome."<sup>3</sup> The author devotes a very lengthy discussion to the spread and development of Christianity.

Browne does not clearly state the religious philosophy of Christianity. He does say, however, that Christ shed His blood to wash "away the sins of all men, and now one need but believe in Him to be saved."<sup>4</sup> The meaning of saved and from what the author does not say. Neither does he discuss life after death, punishment for sin and reward for goodness; where they are mentioned they are left to pure speculation.

The social philosophy of Christianity is made clear by the author. All men are equal before Christ. Christianity "has taken the rich and the poor, learned and ignorant, white, red, yellow and black--it has taken them all and tried to show them a way to salvation."<sup>5</sup>

The author mentions very briefly some ceremonies, others he does not mention at all. Prayer, holy day observances and veneration of

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<sup>1</sup>Ibid., p. 282.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 283.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid., p. 301.

relics are mentioned in relation to pagan religions. Asceticism and pilgrimages are omitted from the discussion.

Paul and John the Baptist are the outstanding personalities and leaders who are clearly discussed. Christ's disciples are mentioned, but in a general manner only. No discussion is given about the Bible and sacred literature.

Browne gives his reader a clear discussion on most of the topics in the checklist; one of those not so clearly discussed is "religious philosophy."<sup>1</sup> Many things are left to mere speculation, and thus confusion.

Confucius was not the founder of today's Confucianism. He was not the founder of any religion, this Browne makes clear to his readers. Ancestor worship is a religious practice of the Chinese. Confucius systematized the history of China. He made known to the people of China what life was like centuries before their time. "He did not contribute a single new idea or practice or experience to the inherited religion of his country. But he was most effectively a conserver."<sup>1</sup>

Confucius did not teach anything about a personal god. The author states that Confucius himself was not a religious man; he knew very little about gods, and seems to have cared less.<sup>2</sup>

The fact that the Chinese were not concerned with the state of life after death is made clear by Browne. Punishment for sin and reward for goodness are not treated.

The exact nature of the social philosophy of Confucianism is not given by the author. It is simply mentioned that Confucius was a great

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<sup>1</sup>Ibid., p. 179.

<sup>2</sup>Ibid.

ethical teacher.<sup>1</sup>

Asceticism, holy day observances and pilgrimages are not treated. Confucius did not believe in prayers and neither did he teach others to pray. Relics and idols became popular after the death of Confucius.<sup>2</sup>

Mencius is the only great leader or personality mentioned specially after Confucius. There are some other persons spoken of generally. The Analects were mentioned as the collection of Confucius' writings.

Confucius was not the founder of a new religion; rather he was a conserver of that religion which already existed.. All saint-like features attributed to Confucius came many years after his death. This book omits many of the items in the checklist.

"To define Hinduism is very nearly impossible. Actually it is not so much a religion as a religio-social system...its one dominant note is that of caste."<sup>3</sup> With this statement Browne proceeds to discuss various aspects of Hinduism without ever stating how the religion came about. No founder is listed. Neither is there any discussion about the spread and development of Hinduism.

Other than caste, according to Browne, there is no unifying element in Hinduism. "There are two major sects in the religion, and at least 57 sub-sects, each seeking to attain salvation with the aid of its own gods and ceremonies."<sup>4</sup> Accordingly the Hindus believe not in one god, but many. The author does not present any clear information about life

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<sup>1</sup>Ibid., p. 180.

<sup>2</sup>Ibid., p. 184.

<sup>3</sup>Ibid., p. 15

<sup>4</sup>Ibid.

after death, punishment for sin or reward for goodness.

One cannot clearly understand the social philosophy of Hinduism without a clear knowledge of the caste system. Browne does not present a clear discussion of caste; hence, there is no definite information about the social principles of the Hindus' religion.

Asceticism and prayer are the only religious practices mentioned by Browne. He does not discuss pilgrimages, holy day observances nor veneration of relics. He concludes his discussion of Hinduism without giving any information about outstanding leaders, prophets or personalities or sacred literature.

Browne admits that Hinduism is a complicated religion; however, the information presented by him will not be of much value in helping one to understand it. Too many items in the checklist were not discussed.

That Mohammed is the founder of Mohammedanism Browne discusses. He also explains that Mohammed taught his followers to believe in one God, Allah. Mohammed believed that "many prophets had come before him... but only with him could there come to mankind the final knowledge of God."<sup>1</sup>

Moslems, according to Browne, do believe in a life after death, punishment for sin and reward for goodness. He who was pious on earth will be carried to a garden of bliss after death, but he who was a sinner will be hurled into hell.<sup>2</sup>

The reader cannot understand the social philosophy of Mohammedanism from the information given by the author. There was brief mention of

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<sup>1</sup>Ibid., p. 310.

<sup>2</sup>Ibid., p. 317.

laws against gambling, drinking, improved conditions for women and restriction on slave trade. "These social ameliorations were after all the lesser gifts of Mohammedanism."<sup>1</sup>

Asceticism and veneration of relics were not discussed by the author; however, pilgrimages, prayer and holy day observances were discussed. Browne does not mention any outstanding prophet besides Mohammed. Other than calling the Koran a "Manual-at-Arms" he made no further reference to sacred literature.<sup>2</sup>

Browne gives a very concise discussion of Mohammedanism. He includes all of the major items in the checklist; some very extensively, others very briefly. On a whole a fairly clear understanding could be gained by the reader.

Prophets and outstanding leaders are the founders of Judaism. Browne explains to the reader that many years passed before Judaism evolved as we know it today.<sup>3</sup>

Judaism is a monotheistic religion. The prophets, beginning with Moses, have taught there is only one God, and He only should be worshipped.

Browne does not discuss life after death; on the other hand, there are many discussions on punishment for sin and care and protection for goodness. God is a God of justice and mercy, and He will judge all men accordingly.

Many of the prophets were found preaching against the many social

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<sup>1</sup>Ibid., p. 323.

<sup>2</sup>Ibid., p. 328.

<sup>3</sup>Ibid., p. 241.

evils that were existing in society. Browne explains this to his reader, but he does not tell them exactly what the social philosophy of Judaism is.

Asceticism, pilgrimages, holy day observances and veneration of relics are not considered by Browne. Prayer is the only form of ceremony mentioned.

The first five books of the Bible and the prophets are treated thoroughly. The Bible contains the first laws as they were given to the Jews by Moses. Amos, Hosea, Isaiah and Jeremiah are some of the outstanding prophets discussed.<sup>1</sup>

Browne presents a very clear picture of the history of Judaism. In addition to this the author discusses all other items in the checklist except asceticism, pilgrimages, holy day observances and veneration of relics and idols.

The six titles in this chapter have been analyzed according to the items in the checklist on page five. Three of these titles were on single religions which were: Hinduism, Judaism and Mohammedanism. The three remaining titles were on two or more religions, among which Hinduism, Judaism and Mohammedanism were included. The treatments of these religions by Steinberg, Morgan and Gibb in single volumes are now to be compared with their treatments in the volumes dealing with two or more religions by Browne, Landis and Mayhew.

Kenneth Morgan, Milton Steinberg and H. A. R. Gibb in their respective books, The Religion of the Hindus, Basic Judaism and Mohammedanism give their readers a very clear and detailed discussion on the

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<sup>1</sup>Ibid., pp. 236-41.

beginnings of Hinduism, Judaism and Mohammedanism. Gibb, Morgan and Steinberg in their explanations of the history of their respective religions show the readers that these religions were not founded by any single individual. Each of the authors tells his readers something about the nature of the growth and development of their particular religions. Gibb presented an especially detailed discussion of the spread and development of Mohammedanism.

Lewis Browne and Benson Y. Landis in their books This Believing World and World Religions, respectively, also tell their readers how Hinduism, Judaism and Mohammedanism began. Their explanations, however, are quite limited. This is especially true when viewed in light of the inclusive discussions by the authors on a single religion. The authors on two or more religions relied on terse statements, but in most cases their conciseness failed to present a complete picture. Their discussions on the spread and development of their particular religions, when given, were likewise too short to convey a clear understanding.

With the exception of Hinduism, the religious philosophies as a whole are discussed in very much the same way by all the authors, allowing again, of course, for a difference in the length of the various inquiries. Gibb and Steinberg, in their respective books, agree that Mohammedanism and Judaism are monotheistic religions, and so do Browne and Landis in their respective books on several religions.

The religious philosophy of Hinduism, on the other hand, is treated differently by Morgan and Landis. Both admit that Hinduism is a religion of many gods. Despite this fact Morgan goes on to show that the Hindus still believe in one god, and they serve him by worshipping various other gods. Landis does not make such explicit statements; according to him,

Hinduism is a religion of many gods and he presents no additional discussion. Browne agrees with Morgan that there is one Hindu god but many ways to serve him.

The greatest point of contrast between these authors who have treated a single religion and those who have treated two or more religions can be found in their treatments of the social philosophy of their particular religions. The authors concerned with two or more religions failed to give a clear and detailed account of the social beliefs of the followers of Hinduism, Judaism and Mohammedanism. It is not, however, that the authors fail to mention the various social philosophies; rather it is that they present so little information that a clear understanding cannot be gained. On the other hand, the treatments of the social philosophies by the authors on a single religion are just the opposite. They are detailed and to a very great extent clearly explained. Only the social ideas of Hinduism by Morgan are not coherently presented.

The emphases placed on ceremonies varied greatly. Again, however, those discussions of writers, wherever included, on a single religion were more inclusive. Steinberg, for example, gives an elaborate discussion of all forms of Jewish ceremonies except asceticism, veneration of relics and pilgrimages; he does not consider these at all. Gibb discusses only asceticism, pilgrimages and prayer; the Moslems' attitudes toward holy day observances and veneration of relics are not mentioned. Morgan treats only asceticism, pilgrimages and prayers as ceremonies participated in by the Hindus. The only Jewish ceremony Landis considered was prayer. Browne considered only asceticism and prayer as important Hindu ceremonies, and he discusses briefly the Moslems' pil-



grimaces, prayer and holy day observances. Like Landis, he regarded prayer as the only important Jewish ceremony.

A great degree of similarity was found in the authors' treatments of prophets and leaders. Steinberg stated that Judaism is centered around the works of many prophets; Browne and Landis make this point equally clear. Steinberg and Browne list Moses and the names of many other outstanding prophets and leaders; Landis, however, mentions only Moses. Gibb mentions Mohammed as the only outstanding prophet. Other personalities are discussed generally. Browne's and Landis' treatments of prophets and outstanding leaders were very brief. Morgan, Browne and Landis agree that Hinduism is a composite of the teachings of many Hindu sages. These outstanding teachers are spoken of generally by Browne and Landis, and to a very great extent by Morgan also.

There are some significant differences found in the various treatments of the sacred scriptures; there are also some noticeable similarities. Steinberg, Landis and Browne agree that the most important sacred literature of the Jews is the Torah. Morgan states the most important literature of the Hindus are the Vedas. Landis says it is the Upanishads. Browne does not mention or discuss any sacred Hindu literature. The Koran is the sacred literature of the Moslems and Gibb, Browne and Landis discuss this fact. Browne, however, only mentions it.

Men Seeking God by Christopher Mayhew is treated separately because of its general arrangement and presentation of facts.

The Jew, Hindu and the Moslem who were interviewed by Mayhew were asked the same questions about their respective religions. It is from

the answers to these questions that one is able to analyze the religions according to the checklist.

In each case the devout followers of Judaism, Hinduism and Mohammedanism were able to give a clear picture of the founder or founders of their religion. Their explanations were much clearer and more elaborate than those presented by Browne and Landis, and very much like those given by Steinberg, Gibb and Morgan.

Their religious philosophies, though personal, adhered very closely to those given by Steinberg, Gibb and Morgan. In many respects they were able to furnish ideas and examples that would enable the reader to get an even clearer understanding from their discussions than from the author who wrote on a single religion.

The social philosophies and ceremonies were explained in detail. In many instances pictures were used to give vivid examples of the ceremonies. Where this occurred they were quite similiar to those presented by Steinberg in his discussion of Jewish ceremonies, and Morgan's discussion of ceremonies of the Hindus.

The outstanding leaders and sacred scriptures were considered very thoroughly by the Jew, Hindu and Moslem. The Jew and the Moslem gave much clearer and more detailed discussion of prophets and sacred literature than did Steinberg and Gibb in their respective books.

The foregoing discussions show that the books dealing with a single religion are generally more detailed and that they present a clearer picture of the religions discussed; they did not rely on terse statements to convey the meanings of and beliefs connected with a particular religion. But for one exception, however, this was found to be the general practice of the authors who treated two or more religions in the same volume.

The analyses show that clarity was sacrificed for brevity.

Christopher Mayhew treats five religions in his book but, because of his method of presenting the facts, the analyses show that he covers the items listed in the checklist with very much the same clarity as did those authors who treated only one religion.

## CHAPTER IV

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### Summary

This study was concerned with the world's great religions as they are treated in books that are recommended for young people. Chapter I sets forth the purpose, scope and methodology of the study. Chapter II presents synopses of the world's great religions, which are: Buddhism, Christianity, Confucianism, Hinduism, Islam and Judaism. Chapter III contains an analysis of three books that deal with a single religious philosophy and an analysis of three books that treat two or more religions. This chapter also contains a comparison of the treatments of the religious philosophies of three religions as found in three books on a single religion with their treatments as found in three books on two or more religions.

#### Conclusions

Religions are playing a tremendously important role in the life and culture of all mankind. Not only is this a fact today, but it has always been so. Indeed, there have been periods in the history of civilization when religions were the most meaningful and significant forces known to man.

Today's youth, as well as adults, need to acquire a deeper understanding of religions, especially religions other than their own. Studies show that such knowledge is very limited. This fact notwith-

standing there are today some encouraging signs; there are some few books on world religions that have been written and recommended for young people. It is from the analysis of six such books that the writer has drawn the following conclusions:

1. Books that are written on a single religion present a clearer and more informational discussion than do those that treat two or more religions.
2. In books on a single religion the author is able to present a discussion of the many social, political and cultural forces which have so often shaped the religious and social philosophies of the world's great religions.
3. Too often the social and religious philosophies are left obscure and without meaning and conviction.
4. The presentation of information was often found to be too abstract to be of real significance to the young reader in general. This was found to be especially true as the writers discussed the nature of God.
5. The books that were analyzed contained very little information to show the reader that the world's great religions are quite similar in many respects, especially in their social philosophies, ceremonies, prophets and sacred literatures.

#### Recommendations

It is now becoming an indisputable fact that the religion of any generation cannot be understood apart from the conditioning social matrix in which it is formulated. Likewise, we are becoming increasingly aware of the fact that all theological trends are only partial, contemporary attempts to formulate great matters. In spite of human prejudice to the contrary we are coming to realize there is but one religion and one truth, and all the great faiths of the world are parts or fragments of them.

With these facts in mind, and because of the information gained as

a result of the analyses of the six books in this study, the following recommendations are offered to improve the quality of religious books for young people:

1. Authors should use a style that is clear and appealing; not one necessarily colorful, but one that has literary power and distinctiveness because of its diction or mode of expression.
2. They should avoid as nearly as possible the purely abstract or metaphysical discussions of theology.
3. Authors should always present the prevalent social, political and other conditioning forces which help formulate the philosophies of religions.
4. They should strive to show, as nearly as possible, that there is a certain interdependence between all religions, and to understand any one religion completely it is necessary to also have a working knowledge of all the others.

## **APPENDIX**

# CHECKLIST FOR BOOKS TREATING A SINGLE RELIGION

Author Steinberg, Milton

Title Basic Judaism

Imprint New York, Harcourt, Brace and Company, 1947

Suggested Age and/or Grade Level High School

	Mentioned	Omitted	Discussed In Detail
1. History			
a. Founder	x		
b. Spread and development			x
2. Religious Philosophy			x
a. Belief in supreme being			x
1. One			x
2. Many			
b. Life after death			x
c. Punishment for sin			x
d. Reward for goodness			x
3. Social Philosophy			x
4. Ceremonies			
a. Asceticism		x	
b. Pilgrimages		x	
c. Prayer			x
d. Holy day observances			x
e. Veneration of relics or idols		x	
5. Personalities, prophets, leaders			x
6. Sacred Scriptures, books, literature			x



# CHECKLIST FOR BOOKS TREATING A SINGLE RELIGION

Author Gibb, H. A. R.

Title Mohammedanism: An Historical Survey

Imprint New York, Oxford University Press, 1949.

Suggested Age and/or Grade Level High School

	Mentioned	Omitted	Discussed In Detail
1. History			
a. Founder			x
b. Spread and development			x
2. Religious Philosophy			
a. Belief in supreme being			x
1. One			
2. Many			
b. Life after death			x
c. Punishment for sin			x
d. Reward for goodness			x
3. Social Philosophy			x
4. Ceremonies			
a. Asceticism			x
b. Pilgrimages			x
c. Prayer	x		
d. Holy day observances			x
e. Veneration of relics or idols	x		
5. Personalities, prophets, leaders			x
6. Sacred Scriptures, books, literature			x

# CHECKLIST FOR BOOKS TREATING A SINGLE RELIGION

Author Morgan, Kenneth W.

Title The Religion of the Hindus

Imprint New York, The Roland Press Company, 1953.

Suggested Age and/or Grade Level High School

	Mentioned	Omitted	Discussed In Detail
1. History			x
a. Founder			x
b. Spread and development	x		
2. Religious Philosophy			x
a. Belief in supreme being			x
1. One			x
2. Many			x
b. Life after death			x
c. Punishment for sin	x		
d. Reward for goodness	x		
3. Social Philosophy			x
4. Ceremonies			x
a. Asceticism			x
b. Pilgrimages			x
c. Prayer			x
d. Holy day observances	x		
e. Veneration of relics of idols	x		
5. Personalities, prophets, leaders	x		
6. Sacred Scriptures, books literature			x

# CHECKLIST FOR BOOKS TREATING SEVERAL RELIGIONS

Author Browne, Lewis

Title This Believing World

Imprint New York, The Macmillan Company, 1926

Suggested Grade and/or Age Level High School

	Buddhism			Christianity			Confucianism			Hinduism			Islam			Judaism		
	I	O	D	I	O	D	I	O	D	I	O	D	I	O	D	I	O	D
1. History	x					x	x				x			x				x
a. Founder	x					x	x				x			x				x
b. Spread and Development						x			x		x			x	x			
2. Religious Philosophy			x		x				x			x		x				x
a. Belief in supreme being			x		x				x			x		x				x
1. One									x			x		x				x
2. Many									x			x		x				x
b. Life after death		x			x				x			x		x			x	
c. Punishment for sin		x			x			x			x			x				x
d. Reward for goodness			x		x			x			x			x				x
3. Social Philosophy			x			x	x			x			x			x		
4. Ceremonies			x	x				x		x				x				x
a. Asceticism			x		x			x		x			x					x
b. Pilgrimages		x			x			x			x			x				x
c. Prayer			x	x					x	x				x	x			
d. Holy day observances		x		x				x			x			x				x
e. Veneration of relics or idols		x		x		x			x		x			x				x
5. Personalities, prophets, leaders	x			x					x		x			x				x
6. Sacred scriptures, books, literature	x				x				x		x		x					x

\*Note: Meaning of symbols-- I - Included; O - Omitted; D - Discussed in detail.

# CHECKLIST FOR BOOKS TREATING SEVERAL RELIGIONS

Author Landis, Benson Y.

Title World Religions

Imprint New York, E. P. Dutton and Company, 1947

Suggested Grade and/or Age Level High School

	Buddhism			Christianity			Confucianism			Hinduism			Islam			Judaism		
	I	O	D	I	O	D	I	O	D	I	O	D	I	O	D	I	O	D
1. History			x	x			x			x			x			x		
a. Founder			x	x			x			x			x			x		
b. Spread and Development		x				x		x		x			x				x	
2. Religious Philosophy	x			x				x		x			x			x		
a. Belief in supreme being			x			x		x		x			x			x		
1. One		x				x		x		x			x			x		
2. Many		x			x			x		x			x				x	
b. Life after death	x				x			x		x			x				x	
c. Punishment for sin		x			x			x			x		x				x	
d. Reward for goodness		x			x			x			x		x				x	
3. Social Philosophy		x			x			x			x			x			x	
4. Ceremonies		x			x				x		x			x			x	
a. Asceticism		x			x			x			x			x				x
b. Pilgrimages		x			x			x			x			x				x
c. Prayer		x			x			x			x			x			x	
d. Holy day observances		x			x			x			x			x				x
e. Veneration of relics or idols		x			x			x			x			x				x
5. Personalities, prophets, leaders		x				x		x			x			x			x	
6. Sacred scriptures, books, literature		x				x		x			x			x			x	

# CHECKLIST FOR BOOKS TREATING SEVERAL RELIGIONS

Author Mayhew, Christopher

Title Men Seeking God

Imprint New York, The Macmillan Company, 1955

Suggested Grade and/or Age Level High School

	Buddhism			Christianity			Confucianism			Hinduism			Islam			Judaism		
	I	O	D	I	O	D	I	O	D	I	O	D	I	O	D	I	O	D
1. History			x			x			x			x			x			x
a. Founder																		
b. Spread and Development																		
2. Religious Philosophy			x			x			x			x			x			x
a. Belief in supreme being																		
1. One																		
2. Many																		
b. Life after death																		
c. Punishment for sin																		
d. Reward for goodness																		
3. Social Philosophy			x			x			x			x			x			x
4. Ceremonies																		
a. Asceticism																		
b. Pilgrimages																		
c. Prayer																		
d. Holy day observances																		
e. Veneration of relics or idols																		
5. Personalities, prophets, leaders			x			x			x			x			x			x
6. Sacred scriptures, books, literature			x			x			x			x			x			x

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